THE HEART OF THE RIGVEDA

Panditaraj, Panditaratna, Panditymidhi,
Shastraratnakara, Nyayavedantavidwan, Mahavyaghra

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DEDICATION

With profound reverence and deep devotion to Lord Sri Hari who indwells in my most venerated Master, Jagadguru His Holiness

THE LATE SRIMAT SATYADHYANATIRTHA

the renowned Pontiff of Srimat Uttaradi Mutt, the Sun of my soul, the guiding Star of my life, the Master-maker of my mind and the Captain-General of my heart



With deep veneration and devout faith I also express my great debt of gratitude to the highly revered Jagadguru His Holiness

SRIMAT SATYAPRAMODATIRTHA

the present Pontiff of Srimat Uttaradi Mutt, for having most heartily blessed me in this literary and philosophical venture of mine



Jagadguru His Holiness
THE LATE SRIMAT SATYADHYANATIRTHA
the renowned Pontiff of Srimat Uttarad Mutt



Jaga lg r His H l ess
SRIMAT SATYAPRAMODATIRTHA
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Preface

It is universally claimed by all Vedic seers that the Vedas are an assured avenue to material prosperity and spiritual well-being They also help us rediscover our past, reorient our present and remodel our future But they prove a tractless wilderness for one who rushes into it without intellectual equipment and spiritual guidance

In modern times, events are moving so fast that a man in his own time has to live through several epochs Most of us have to play the part of Dr Jekyll and Mr Hyde Everyone of us feels in his old age that he is a Rip Van Winkle reborn Empires are collapsing Political philosophies which were once in vogue are crumbling Social order is rudely shaken by social earthquakes Men have a great fancy for novelties Newfangled *ideas are transforming the whole landscape of our* lives Moral values are conspicuous by their absence Love of man for man is extinct Man's regard for man is obsolete His will to serve God and his fellow-beings is completely emasculated by his cupidity

Against the background of these inescapable hard facts, can we remake our life, reconstruct our society and rebuild our nation? The reply is 'yes' There is plenty of hope if we fall back upon the Vedas It is true that the Vedic religion would appear to be a bundle of bombastic absurdities if they are interpreted by misguided or perverted scholars who have no insight, imagination and intuition and to whom the letter is everything and the spirit nothing, only to such people the Vedic words are empty bloodless forms

If rightly interpreted and correctly understood, the Vedas take us straight to God through the ivory gate The sages

who meticulously follow them give us a radiant proof of the sanity and profundity of Vedic philosophy and win the spontaneous suffrages of reasonable men as saints of high order The Vedas are noted for the breadth of their outlook, clarity of vision and lucidity of presentation Their prevailing tone and temper is to better human life here and hereafter Their knowledge definitely enriches human life and ennobles us beyond all limits Anyone who misinterprets the Vedas and suchlike sacred scriptures must therefore be considered guilty of treason against the Commonwealth of Mankind Human mind is at liberty to theorise about truth, but it takes a great leap into the dark when it starts substituting theories for truth, fancies for facts, sudden sallies of mind for systems of philosophy, in order to break away from what it calls Tyranny of Tradition But no sane man may claim the liberty of misconstruction and misrepresentation

In determining the authenticity of historical events, we invariably follow recorded tradition, in knowing the pedigree of a family, we depend upon unrecorded tradition also This shows that man cannot be so allergic to tradition without great loss to himself and to society, he cannot be resentful of guidance offered to him by his predecessors in the field The Vedas, to do justice, compass the length and breadth of human knowledge they say the last word on the ultimate verities the teachings of the Vedas touch at all points of life they can be applied to every side of human existance they lie open to every man's hand if there is a proper approach To a man gifted with interest, insight and intuition, the Vedas are a mine of gold ever accessible to mint its gold and make it current gold coin They are heavily packed with living ideas, precious and powerful They almost open a paradise to pining souls Their knowledge has been far more nutritious than bread and infinitely sweeter than nectar to all down the ages The Vedic verses, despite their being highly symbolic, are smooth, sweet and rhythmic, the strains are easily flowing, remarkably refreshing and unde-

nably edifying The mellifluous muse which creeps in our ears electrifies the mind and has a magic effect upon the whole personality It is not only not necessary but derogatory to the Vedas if we offer to piece out samples Let us not study mere words but precious ideas behind them which are dynamic forces Owing to drawbacks inherent in us, errors appear to float on the surface of this fathomless sea of the Vedas, but if we dive deep we get priceless pearls in plenty

God is the central thesis of the Vedas This concept is as lofty as it is immaculate There is a unique grandeur and majesty about it which distinctly marks it out

The hope of unalloyed happiness always nestles in the human heart and it finds wings only on some inspiring occasions Man, however, finds himself at sea of endless troubles His life happens to be an arid desert He considers himself destitute and desolate Why? Because he has no mooring in God who is the Home of Happiness We know from history and available evidence that those who are anchored in God and eternal truths, say that they are most happy at all times Their honesty is unimpeachable their veracity is invulnerable their character in general is free from all possible stain no action of theirs shocks our moral sense none has fallen short of the ideal, and we can find no reasons to distrust them

The mystic meaning of the Vedas, once assimilated, transports man to lofty table-lands where a soul lives with God in abiding and close communion

There are two categories of seekers of Truth Some seek to know how the world was created, others pine for knowing why it was created Scientists belong to the first category, philosophers to the second Thinkers, sick of wild speculation take to spiritual introspection and scathing self-examination to become philosophers Seasoned philosophers who are able to translate their philosophy into action deserve to be called saints Perfected saints to whose meditative mind *mantras* and

suktas flash without any special effort on their part, in that direction, are called seers They can pour forth a flood of sweet strains These great men are free from cant and affectation Their knowledge enables them to bathe the world in divine love Their heart is entranced with joy exalted to beatitude Everything appears to them apparelled in divine love Pure Vedic knowledge and divine love are the wings with which men can fly to Heaven

All Vedic bards are mighty prophets and blessed seers They visualise Truths to find which we toil all our lives only to get lost in confounding confusion and dreary darkness They therefore see splendour in the grass and glory in the flower To them the meanest flower that blows can give thoughts too deep for tears To these people service of humanity is a sweet toil and serving God is ethereal elixir In truth, they aspire to serve God by serving His children Vedic seers are optimistic to the core Transcendental love for God is their crowning attribute This love unifies and harmonises everything The faith they have pinned on God is many times more than the faith they have in other things To them, the world and every part of it, this life and all its responsibilities are radically real They are not at all phantasmal This world is too big to pass for a dream

Seers, by God's grace, are able to know the inmost meaning of the Vedas The Vedas, be it noted, suggest infinitely more than they convey directly The elasticity of Samskrit words works wonders Thus it can be proved that the mystic meaning underlies all words, sentences, *mantras* and *suktas* of the Vedas The words and sentences groan under the heavy load of sublime ideas These *mantras* are essentially fervent prayers to God impregnated with precious thoughts which are priceless gems The Vedas are the granary of good and glorious ideas More things are wrought by prayer than the world dreams of. To a Vedic sage in the prayerful and contemplative mood, the earth is crammed with Heaven and every bush is afire with God

The central and common theme of all the Vedas is God Supreme, who guides and governs us, who engineers all our activities and rewards them That *Great Beyond* who is beyond, beyond and yet again beyond is the perpetually recurring theme of Vedic seers He is the very life of their breath The devoted sage sees this Great Beyond nearest to him why, in the inmost centre of his being He sees Him supporting all things from behind, upholding them from beneath, guarding them on both sides, leading them afore and protecting them from above The Beyond, of His own accord, meets the eye of the devotee and greets him when the latter is hushed in the chambers of his heart allowing intellect to sleep and snore for a short spell It is at this stage that he enters into the glimmering regions of refulgent Godly Light Now he is saturated with love for God From dawn to dusk, day in, day out, he may be absorbed in *Samadhi* or out of it All is one with him When he is in yogic trance, he sees God in his own heart, when out of it, he sees Him in the universe and in every part of it Every living as well as lifeless thing is a *sanctum sanctorum* for him

This divine love is another name for abundant power, clear insight, amplitude of mind and pure reason in its most exalted state Man without love for God is a sordid solitary thing Every man is capable of cultivating genuine love for God His capability is frequently misused and his love more than not misplaced Thus man works out his own ruin Many people are oblivious of their native worth and of their relationship with the Almighty When their efforts fail they are overwhelmed with a sense of frustration, for they feel utterly helpless They do not discover that their Father is the Almighty They, therefore, lead a deplorable life with none to look forward to in times of desperation Faith in God lifts the smothering weight off their breasts It unites all human beings in a silken tie of affection It is a great cementing factor, a unifying force A godless man does not so much fear to hurt the feelings of other

men since they are strangers to him That is why, with the spread of godlessness, man's regard and love for man touches the nadir, belligerency increases, global wars threaten to bring almost wholesale destruction, murders become the order of the day, man rushes at another man with unhelmed range, he rejoices in seeing pools of blood staining this sacred land The so-called religious wars were fought by the godless people who simulated to be religious

On the contrary, faith in God fraternises all human beings and brings them plenitude of permanent bliss Abiding joy illumines their brow Shame and fame are all one to them A man of faith gets confidence and feels resourceful and easily attains noontide spiritual majesty

The Vedic bards had an unfaltering eye for the true perspective and proportion of things Soaring imagination and loyal fidelity to facts, explosive emotions and complete mastery over self are found combined in unparalleled union They see life steadily and see it whole When they are consumed in fires *of passion for God, mantras flash to their mind and flow in* a flood from their mouth Blood dances through the veins of Vedic seers in matchlessly luscious music and enables them to be in perfect tune with the Infinite These venerated souls give a wide berth even to the slightest touch of selfishness or cupidity The theory that Vedic bards subordinate moral and spiritual considerations to material gains finds no indisputable countenance anywhere in the texts Although we get a multi-coloured panorama of life between the cradle and the grave, the ultimate mysteries of the supersensuous world are the main concern of Vedic seers This philosophy is the master-key, the *passe-partout* to unravel the deeply secret teachings of the Vedas and disengage the tangled skein of thoughts contained in some of the baffling *suktas* Deciphering the meaning of the Vedas correctly and fully needs a rare gift of divination given to a few Just as any Tom, Dick and Harry

cannot be a diviner of water, so also any scholar, however great, attempting to probe into the import of the Vedas cannot get the credit of being their faithful interpreter Given all other equipments, strong faith in God which would act as a dowsing rod, and divine intuition—a spiritual eye for the unseen—are essential

People commanding outstanding faith in God experience an ineffable joy of elevated thoughts God is the anchor of their purest thoughts He is the norm and the nurse, the guide and the guardian of their conscience Needless to add, strong faith in God helps build character, and inspires discipline

On the part of students of the Vedas, there must be an irrepressible desire to wake up from spiritual slumbers Here also, Faith is the recurring decimal of all great thinking This gives the characteristic lift and splendour due to the words of the Sacred Texts

Sometimes ignorance, sometimes perversions, many times prejudices and allegiance to misinterpretations blind us to the correct meaning of Vedic doxologies Moral life that evolves out of strong faith is a *regimen which checks the fever of self-will* and reduces the swollen proportion of our lower self. This brings them closer to the heart of the Vedas

So too students and teachers of the Vedas must be highly religious Religion is not merely a sporadic event of history but an essential element of human nature Religion is obedience to the highest law It is, be it noted, not a stranger and an obtruder, but a host having home and habitation in the soul It is not an upstart It is a human instinct, rather a divine element in human personality which develops divinity in humans

This robust religious sense is a reliable lifeboat for the shipwrecked crew It is a spinal cord in the spiritual body structure of the soul It puts vigour in palsied limbs It is the noblest of divine gifts

There is no man who does not have faith. It is the very

breath of our life When an atheist explodes faith of some people in some persons and some scriptures with pathetic tenacity, he builds up his own faith in some other persons and some other books with hopeless obstinacy In these degenerate days, ignoble themes obtain mistaken praise Religious faith is not baseless belief it is inner light, a spiritual vision it is a great power which energizes people at different levels and in different fields faith in the eternal order of things is the basis of science faith in the eternal ordainer is the basis of religion it is as clear as noonday light that one cannot reasonably exist without the other faith builds a bridge between the domain known and infinite domains unknown it marches in the vanguard of progress it is universally found in varying measures in all people at all stages of life Its presence is palpable in and behind refined life, scientific achievements, profound philosophy, beautiful poetry and ideal humanity

This planet of ours is a speck of dust floating in illimitable space Life on it must have a meaning To find its meaning is meat and drink to all spiritual-minded people Life attains ✓value through culture Civilization without culture is a blatant blasphemy Civilization thrives as long as it receives life-giving forces from culture Once culture is no more, civilization cannot survive If we are to survive as civilized beings, we cannot afford to lose culture It is high time that we revived it The time is most ripe for cultural renascence and religious regeneration which can hold cultural crisis and global destruction in abeyance To have civilization without culture is to purchase it too dearly Civilization may multiply manners but corrupts the heart The absence of religious sense would usher in a degeneration of moral values Vice rampant would hold its sovereign sway Men would become its willing slaves Vice sanctions vice and hounds dignity, decorum and integrity down There are a number of values besides the gains of civilization which are most worth living for Religion which does not stand on the bedrock

of the existence of Perfect God is as shaky as a mansion built on shifting sands

Law is God, say some, no God at all, say the ignorant, Law is the behest and the will of God, say the wise All things, great or small, and all vital virtues flow from Him who is the Life's first fountain

Faith in God never allows anyone to sink or swerve If *there were no God, the question who created this world would* have no answer The concept of God is not a distempered dream of deranged mystics When fortune's minions bask in plenty's sunshine, they feel no need for God and religion But God-instinct is not exotic, it is indigenous People who want to follow pleasure's flowery path damn religion, laden as it is with injunctions and inhibitions As a matter of fact, religion regales our mind and heightens our heart's satisfaction The idea of God gladdens us even in the saddest circumstances

When God and religion are thrown overboard or revered only nominally, man sinks in sin lost to shame Both teachers and the taught, rulers and the ruled would follow pollution's path without the qualms of conscience That is why, in this Godless age, even our proudest achievements can be triggered off to precipitate the total extinction of human race and animal life In very truth, true religion sincerely and meaningfully followed by people of sterling worth is the bulwark of all progress and prosperity *History proves that whenever genuine religion reaches* its zenith, human happiness also reaches its meridian, whenever that is sham, showy and shabby, it reaches its nadir

Empires have mouldered from the face of the earth Several tongues have rotted away beyond recognition Many works of great art are consigned to the limbo of forgotten things But the Vedas and Samskrit language have remained much the same through millenniums There must be some great undying merit in them which does not allow them to die It is high time that we allowed our brains to browse on them Let us not break

our heads and rack our brains for worthless odds and ends of life Let us not trudge our weary way to frustration and disappointment

The Vedas contain visions of thousand things As we study them we are simply enraptured As a matter of fact, there is no turgidity or tumidity about the style The language, in general, is as simple as it can be Vedic study will not dull our mind and clog the wings of our fancy as some people aver On the contrary, it redeems us from all physical diseases and mental maladies *It helps us get out of the vortex of vice, tempest of vexing* troubles and fictitious flames of false anxiety Aglow with universal love as the hearts of Vedic seers are, they kindle the same in our hearts too No sooner the Vedic Muse waves her wooing waves over our ears than we forget all our sorrows and privations We are swept away by the easy rhymes' harmonious flow Vedas inspire great virtues in us which arm us against all insults and steel us against all fear Never do they allow any man to plunge into dissipation or distress

In fine, let us worship at the altar of the Vedas Let us not be lured away from these luscious lyrical outpourings into noisy nonsense put into florid language Let us not prostitute the Vedic Muse, or discredit it without reasonable grounds Let us never, never bid adieu to Her who is the mighty mother of all cultures and the first fount of all philosophies

In this Vedic chrestomathy, I have drawn *Mantras* on all the *Mandalas* Any lover of learning who works his way carefully *through the pages of this* book can get a clear idea of Vedic philosophy in all its beauty, gravity and solemnity This selection is calculated to be a brief epitome of the Rigveda, the earliest, nonetheless, the most important monument of human beings

I would be the last person to claim any originality for myself or for my book I am quite aware that I have been a notorious borrower from my very birth I have received infinitely more than I have been able to return I owe the form and substance

of this work to a host of great writers, Indologists, philosophers and saints to whom I cannot severally express my gratitude I can once for all clinch the issue by disowning any credit or merit, should it be there, which heightens its beauty, worth and usefulness, I herewith return it to all from whom I have borrowed *sciemment and sans le savoir*, knowingly or unknowingly

No man would be more painfully aware than myself of some serious drawbacks from which this book suffers It was my duty first and foremost to add explanatory notes for amplifying the import of the *suktas* and to justify my interpretations on the ground of relevant references, internal and external But this I could not do lest the volume increase enormously beyond the small compass of this book I deem, however, my labours more than rewarded if this work reorients a fresh interest among lovers of Rigveda in its close study For all errors that might have crept here, I crave the indulgence of sage readers

Precision in language is of paramount importance, particularly where publications of this type are concerned And who could be more fortunate than I in being able to indent and freely draw on the time and indulgence of my erstwhile esteemed Professor, Shri R S Aiyar, Emiritus Professor of English, whose profound knowledge has earned him mouthful praise from eminent persons no less than John Galsworthy, the Rt Hon'ble V S Srinivasa Sastry and others I was exceptionally lucky to secure his sympathetic guidance, active co-operation and valuable suggestions in regard to the niceties and the nuances of English by which alone I could chisel and chasten the language into a form acceptable to this savant, steeped in its study for seven decades and over I have, with his kind permission, bodily incorporated his thoughtful observations on 'Symbolism and Myth in the Veda' in the IX Section of my Introduction where he has briefly and beautifully surveyed the relevant English literature in comparison with vedic mysticism Needless to

willingly and dutifully attended to these details I should also like to record my feelings of gratefulness to Shri R.V. Murthy, the well-known journalist of Bombay, for the valuable suggestions he made in regard to this preface

Bombay *Mahinh R Gopalacharya*
November 21, 1971

Introduction

I THE VEDAS AND THEIR SUBLIMITY

The Vedas are the glorious legacy of the Aryans, they are the pride of our country and her prized treasure They are so called because they are inexhaustible repositories of spiritual wisdom They are by far the oldest specimens of literature All other ancient literatures of the world, even the most ancient of them, directly or indirectly presuppose and indicate their awareness of the Vedas The *Avesta*, is, very probably, but a free paraphrase of several hymns of the Vedas

Considered as poetry, they are marked by matchless beauty of thought and style, by a superb simplicity and unparalleled perspicuity, still, they suggest a world of deeper meaning which any mystic-minded man, with systematic effort, can probe into Voltaire in his writings repeatedly praised the ancient wisdom of the Brahmanas which he thought he had discovered in the Yajurveda brought to his notice about the middle of 18th century It is said with a great amount of truth that he waxed very eloquent whenever he referred to the Vedas

The Vedas have been for millenniums considered to be the supreme authority on *Paramatattvas* and the duties of man towards God and his fellow creatures The Srutis "वेदा ह्येनं वेदयन्ति" "नावेदविन्मनुते त बृहन्तम्" and the Smrutis like "वेदोऽखिलो धर्ममूलम्" are but some of the scores of passages that bear it out Philosophers down the ages, in India, holding widely divergent views on other things are unanimous on the point

upon as the one and only prophet born Politically and economically dominating countries are always slow to realize the glory of civilizations of countries under their thumb Besides the religious prepossession, there is a racial one too Westerners who appropriate to themselves the monopoly of civilization and culture think it below their dignity to acknowledge the superiority of the older civilizations of countries inhabited by other races Some of them go to the length of suggesting that with Christ true religion was born

This attitude of theirs is absolutely untenable in face of the universal consensus among historians that Greece and Rome had their own civilization Anaximenes, Anaximander, Pythagoras, Heraclitus, Parmenides, Empedocles, Anaxagoras, Socrates, Plato, and Aristotle, all of them reputed thinkers, flourished long, long before Christ Their works are considered to be the crown of cultural evolution Socrates, who was the embodiment of true culture, was not a product of Christian influence or Church discipline He showed the worth of human life, knowledge and virtue, to the Western world long before Christ

Thus, the truth is that the Europeans on account of these obsessions do not at all know the charm of deciphering "the dark utterances" of the earliest poets of India and of discovering many a time behind them the wealth of meaning That meaning, which seems so dark at first, becomes after repeated and close study clearer and clearer, until the import of the poet goes home to our heart, sinks deep and transfigures our personality Until and unless we dedicate our life to the study of the Vedas, bringing an open mind to the task of interpretation, and try to understand its canons by reverently sitting at the feet of competent gurus, we have no hope of getting at the heart of the Vedas It cannot at all be denied that several European scholars made the study of the Vedas their life-task But few, very few, could keep an open mind, while none of them were initiated

into the Vedic studies by competent gurus The reason is not far to seek Profound scholars of the Vedas in India were, as a rule, orthodox and conservative They, without exception, believed that the wisdom enshrined in the Vedas is esoteric and should not be imparted to all and sundry Traditionally it could, in keeping with the rules and restrictions for the various orders and castes, be disclosed only to the chosen few Naturally, Western scholars had no access to pandits of sterling ability The old Brahmins were not people to fall an easy prey to the lure of money, honour and prestige So foreigners had to be satisfied with being taught by immature pandits and neophytes, who could not impart to their enthusiastic students anything more than the superficial meaning It is not strange then that Western scholars who did not expect of the Vedas anything more, flattered themselves that they had got to their very core It should, however, be conceded by any Indian pandit that they have spared no pains to study the Vedas *The story of their tremendous and indefatigable labour is* a fascinating chapter in the history of Vedic thought Had they a little more patience, a shade more of humility, less of historical fervour and more of spiritual yearning, and had the Indian scholars, on the other hand, been less conservative and more zealous to spread the Light of the East far and wide, Indology would have moved in an altogether different groove Another reason that gave a fillip to the superficial character of European Vedic scholarship is the liturgical interpretation of the Vedas by the reputed Indian scholiast, the great Sayana

III Sayana's Commentary
Its Value and Limitations

To do justice to Sayana, we must bear in mind, whether or not we agree with his interpretation, that he was a very profound scholar But for his Commentary the vocabulary of the Vedas would have been a sealed book to us His indeed was the very

first Commentary on all the Vedas A phenomenal achievement, which cannot be too highly praised from one point of view But no man, at all spiritually inclined, who holds the Vedas in high veneration can rest satisfied with Sayana's exegesis Max Muller says "It is well known to those who have followed my literary publications that I never entertained any exaggerated opinion as to the value of the traditional interpretation of the Veda, handed down in the theological school of India, and preserved to us in the great Commentary of Sayana More than twenty years ago, when it required more courage to speak out than now, I expressed my opinion on that subject in no ambiguous language, and was blamed for it by some of those who now speak of Sayana as a mere drag in the progress of Vedic scholarship" But the great scholar takes care to add "A drag, however, is sometimes more conducive to the safe advancement of learning than a whip, and those who recollect the history of Vedic scholarship during the last five and twenty years, know best that, with all its faults and weaknesses, Sayana's Commentary was a *sine qua non* for a scholarlike study of the Rigveda I do not wonder that others who have more recently entered on that study are inclined to speak disparagingly of the scholastic interpretations of Sayana They hardly know how much we all owe to his guidance in effecting our first entrance into this fortress of Vedic language and Vedic religion, and how much even they, without being aware of it, are indebted to that Indian Eustathius" Then Max Muller gives his considered opinion on Sayana "I do not withdraw an opinion which I expressed many years ago, and for which I was much blamed at the time, that Sayana in many cases teaches us how the Veda ought not to be, rather than how it ought to be, understood" Still, he pays the well-deserved meed of praise to Sayana Says the learned scholar[1] "But for all that, who does not know how

[1] Rigveda Samhita *The Sacred Hymns of the Brahmanas* (first published in 1869)

much assistance may be derived from a first translation, even though it is imperfect, nay, how often the very mistakes of our predecessors help us in finding the right track? If we can now walk without Sayana, we ought to bear in mind that five and twenty years ago, we could not have made even our first steps, we could never, at least, have gained a firm footing, without his leading strings If, therefore, we can now see further than he could, let us not forget that we are standing on his shoulders" "Nevertheless, if Sayana's work has been a key turned with double lock on the inner sense of the Veda, it is yet indispensable for opening the antechambers of Vedic learning All the vast labour of European erudition has not been able to replace its utility At *every step we are obliged to differ from it*, but at every step we are obliged to use it It is a necessary springing-board, or a stair that we have to use for entrance, though we must leave it behind if we wish to pass forwards into the penetralia"

All the same it is true to say that Sayana has his own drawbacks It is well said, "Sayana in many cases teaches us how the Veda ought not to be, rather than how it ought to be understood"

Many times it so happens that though we know the meanings of words separately we are quite unable to give a satisfactory interpretation of the sentence as a whole—a common experience of those who have worked in the field Max Muller frankly and modestly admits "It is a mere contribution towards a better understanding of the Vedic hymns, and though I hope it may give in the main a right rendering of the sense of the Vedic poets, I feel convinced that on many points my translation is liable to correction, and will sooner or later be replaced by a more satisfactory one"

It is the ritualistic conception that pervades, that is the persistent note in which Sayana loses himself In the formula of philosophic schools, the hymns, even while standing as a supreme autho-

rity for knowledge, are yet principally and fundamentally concerned with the Karmakanda, with works,—and by works was understood, pre-eminently the ritualistic observance of the Vedic sacrifices Sayana labours always in the light of this idea. Into this mould he pours the language of the Veda, turning the mass of its characteristic words into the ritualistic significances,—food, priest, giver, wealth, praise, prayer, rite, sacrifice

It is the most egoistic and materialistic objects that are proposed as the aim of the sacrifice, possessions, strength, power, children, servants, gold, horses, cows, victory, the slaughter and the plunder of enemies, the destruction of rival and malevolent critics As one reads and finds hymn after hymn interpreted in this sense, one begins to understand the apparent inconsistency in the attitude of the Gita, which, regarding always the Veda as divine knowledge, censures severely the champions of an exclusive Vedism, all whose flowery teachings were devoted solely to material wealth, power and enjoyment

From this it stands out that the final and authoritative binding of the Veda to the lowest of all its possible senses has been the most unfortunate result of Sayana's commentary The dominance of the ritualistic interpretation had already deprived India of the living use of its greatest Scripture and of the true clue to the entire sense of the Upanishads Sayana's Commentary put a seal of finality on the old misunderstanding which could not be broken for centuries And its suggestions, when another civilization discovered and set itself to study the Veda, became in the European mind the parent of fresh errors

Max Muller adds "It is difficult to explain to those who have not themselves worked at the Veda, how it is that, though we may understand almost every word, yet we find it so difficult to lay hold of a whole chain of connected thought, and to discover expressions that will not throw a wrong shade on the original features of the ancient words of the Veda There are, as all Vedic scholars know, whole verses which as yet yield no

sense whatever There are words the meaning of which we can only guess Here, no doubt, a continued study will remove some of our difficulties and many a passage that is now dark, will receive light hereafter from a happy combination"

IV Influence of the Vedas on India's Spiritual Thought

Most of the philosophies of India are saturated with Vedic thought and idiom The Six Systems of Philosophy claim to be based on the Vedas, especially, the Mimamsakas, Jaimini (the author of *Mimamsa Sutras*), Sabara (the author of the *Bhashya* on the Sutras), Kumarila, Prabhakara, Murari Mishra and the reputed commentators, were most uncompromising followers of the Vedas Bhagavan Vyasa (the author of the *Brahma Sutras*) and about two dozen intellectual giants who wrote *Bhashyas* on them are strict followers of the Vedas in form and spirit, for all that their interpretations are gulfs apart on certain points and doctrines,—each philosopher trying to substantiate his point by profusely drawing on the Vedas For instance, let alone others, the five great Acharyas, who command the respect of millions, and hold sometimes radically different views, support their theses at every turn by reference to the Vedas Samkara, Ramanuja, Madhwa, Nimbarka and Vallabha, have founded on the strength of the Vedas their respective schools of Advaita, Visishtadvaita, Dvaita, Dvaitadvaita and Suddhadvaita It is intriguing to note that both proponents and opponents not only base their philosophies on the firm foundation of the Vedas but also build systems, brick by brick, layer by layer, mainly with citations from the Vedas Such is the powerful influence of the Vedas The very word 'Veda' commands no end of reverence The Veda *cited as authority by a philosophical or theological disputant* absolutely silences and mystifies his opponent The heterodox philosophers are severally and collectively denounced and exploded by the orthodox ones There are hundreds of

Puranas, all claiming to interpret the esoteric philosophy of the Vedas Most notably the eighteen Maha Puranas and as many Upa Puranas of Bhagavan Vyasa, refer in unmistakable terms to their supreme authoritativeness, proclaiming in season and out of season their absolute allegiance to the Vedas All the *Grihya Sutras*, *Dharma Sutras* and *Kalpa Sutras* faithfully reproduce their meaning The numerous *Smritis* so rigorously follow the *Srutis* that Kalidasa, himself no philosopher, says "श्रुतेरिवार्थं स्मृतिरन्वगच्छत्" Last but not least, all commentators, glossators, scholiasts, interpreters, investigators, annotators and writers of digests, steer by the lodestar of the Vedas Any book, however great, minus the Vedas, is a philosophical cipher, *per contra*, it gains in value and influence to the extent it is buttressed and fortified by the Vedas Arguments are considered to be specious if they run counter to their spirit and are summarily brushed aside as *sushkatarka* or mere sophistry and dialecticians are warned not to indulge in it This shows how ancient Indians not only thought but also felt in Vedic terms

V Rigvedic Poetry

Poets are born, though through time and toil the inborn gift gains in depth and range of thought along with mastery of style and diction The Vedic bards, however, surprised by moments of trance, by spells of afflatus, chanted the mantras that broke from them They easily rise to sublime heights, wherefrom they view things in clear light and proper perspective They never labour for style and diction, which come to them unsought. Tradition has it that the Vedic seers when absorbed in meditation envisioned great truths which flashed in their minds only by divine grace Hence were they called *Rishis*, *i e*, poets endowed with divine inspiration, with vision of universal truths, poets to whom the finest poetry came in perfect and lovely form All their expression, every word and every sentence, is highly mystic

अध्यात्मम्। स एव सर्वोऽपि मन्त्रब्राह्मणराशिरेवं त्रिधा विभक्तः। तत्रैवं सति यदा अभ्युदयलक्षणो धर्मोऽभिप्रेयते तदा याज्ञं पुष्पं, दैवतं फलम्। यदा पुनः निःश्रेयसलक्षणो धर्मोऽभिप्रेयते तदा उभे एव याज्ञदैवते पुष्पत्वमेव बिभृतः। दैवतेऽहि याज्ञमन्तर्भूतमेव तदर्थत्वात्, अतो न पृथगुच्यते।

Knowledge of sacrifice is the flower, of which the knowledge of divine beings may be considered as the fruit The knowledge of divine beings in its turn is the flower whose fruit is universal knowledge of the Self. This is what is established by the whole Veda. If the dharma leading to material prosperity is performed, the knowledge of gods is its reward. If on the other hand the dharma leading to spiritual beatitude is practised, then both the *yajnika* and *daivika* become the flower; the *daivika*, which includes in itself the *yajnika* becomes the flower and the *Adhyatmika* the fruit."

अतो हि अध्यात्माधिदैवताधियज्ञाभिधायिना मन्त्राणामर्थाः परिज्ञायन्ते। ते च परिज्ञाताः सन्तः पुरुषस्य उत्तमाय श्रेयसे भवन्ति।

VI The Esoteric Meaning of Mantras

In this connection the observations of Sri Aurobindo are worth noting:

"The Vedas are truly epitomes of knowledge gained and bequeathed by the *Rishis* of old who were not bards or poets of common clay but inspired singers who poured out in living vocables the highest experiences and realisations of the soul They were seers, leaders of men, who had attained the high water-mark of a particular culture and civilization, and these hymnal records are just the finger-prints and sign posts of their spiritual and religious endeavour. The mantras of the Vedas are not of the usual human origin, their contents bespeak the presence of the Word beyond words Their language is

antique, but behind that antiquity lies the story of human language

"The Vedas record the workings and manifestations of this Higher Knowledge, there may be much else besides, but that is secondary They are pre-eminently scriptures of the Knowledge and Practice of the Art of God and Science of the Soul"

Sri Aurobindo has expounded his method of approach and the lines of enquiry on which he proceeded with a summary of his conclusions in a series of articles in the *Arya* under the title of *The Secret of India* Mr M P Pandit, a staunch devotee of Sri Aurobindo, writes in his book, *Mystic Approach to the Veda and the Upanishad*

'This tradition of the spiritual import of the Vedas must have been current for a long time till it was eclipsed by the ritualist tradition receiving tremendous impetus and prestige at the hands of the Vedists, the Mimamsakas, and lastly, of Sayana in the 14th Century A D Even as late as the 13th Century—a century before Sayana—Ananda Tirtha, known as Madhvacharya, revived the tradition by writing commentary on the first 40 suktas of the *Rik Samhita* Even after Sayana, Sri Raghavendra Swami wrote the *Mantrartha-Manjari*, explaining and amplifying the Bhashya of Madhvacharya, and he has quoted therein an ancient Puranic text which says that the Vedas have three meanings, *trayorthah Sarvavedesu*

'The Mantras, the Riks themselves, we must note, were not poetical compositions, written to record experiences, objective or subjective, in the manner of our poets and authors They were not minted in the mart of mind They had a deeper and other origin The Rishis themselves disclaimed authorship of the Riks They were not creators but seers who perceived the truth of the Mantra That is why Sayana observes,

"न हि वेदस्य कर्तार द्रष्टार सर्व एव हि"
'they are no creators of the Veda but seers'

'The Rishis variously refer to the Inner Ocean, *Antah Samudra* or the Supreme Ether, *Paramam Vyoma*, from whence they received the Riks That is the explanation of the traditional ascription of non-human, *apaurusheya* character to the Mantras

"If we approach the Riks with an understanding of this their background with a readiness to get into the spirit of the age and proceed on the lines chalked out by Sri Aurobindo, the hymns do not appear any longer to be the simple folk-songs or abject supplications of a primitive, barbarian people they are fancied and made out to be Instead, they reveal their true character of being the indices, the charts of the spiritual adventure of highly developed men who had pioneered into the realm of the Unknown

"The Veda is a fitting commemoration of the supreme spiritual effort that was the high note of Vedic Civilization It forms the Prologue to the eternal Drama of endless Acts that is being enacted on the hallowed soil, *Punyabhumi*, of India ever since"

VII The Threefold Meaning of Mantras

That all the Vedic Suktas can bear three interpretations can be observed by any one who carefully studies them For example The first appearance of the bright Dawn in the Eastern sky at the end of Night is hailed in rapturous strains Here Ushas means (1) Dawn (2) The Deity Ushas (3) the Dawn of Knowledge The whole description, with all its picturesqueness, can be applied to all the three. Some *mantras* of *Ushas Sukta* translated into English by Prof Macdonell run thus

"This light has come, of all the lights the fairest,
The brilliant brightness has been born, far-shining
Urged onward for God Savitar's uprising,
Night now has yielded up her place to Morning
The Sisters' pathway is the same unending,
Taught by the Gods, alternatively they tread it
Fair-shaped, of different forms and yet one-minded,
Night and Morning clash not, nor do they linger

"Bright leader of glad sounds, she shines effulgent,
Widely she has unclosed for us her portals,
Arousing all the world, she shows her riches,
Dawn has awakened every living creature

"There Heaven's Daughter has appeared before us,
The Maiden flushing in her brilliant garments,
Thou Sovereign lady of all earthly treasure,
Auspicious Dawn, flush here today upon us

"In the sky's framework she has shone with splendour,
The Goddess has cast off the robe of darkness
Wakening up the world with ruddy horses,
Upon her well-yoked chariot Dawn is coming

"Bringing upon it many bounteous blessings,
Brightly shining she spreads her brilliant lustre,
Last of the countless mornings that have gone by,
First of bright morns to come has Dawn arisen
"Arise! the breath, the life again has reached us,
Darkness has gone away and light is coming,
She leaves the pathway for the sun to travel,
We have arrived where men prolong existence"

Though this free translation by Professor Macdonell of some

of the beautiful Mantras of *Ushas Sukta* is marked by grace and ✓ rhythm, it obviously misses the deeper spiritual meaning

The Vedic seers were governed by a powerfully symbolic way of utterance and an intuitive vision of things The reign of dry intellect had not set in, so Nature got its mission fulfilled by means other than that The Vedic bards had a natural and more intimate awareness of the inner world than is possible for us in this prosaically intellectual age They did not halt with appearances They straightway recognised that all life was instinct with and overshadowed by something behind it The inner was hidden by the outer, and the higher was screened by the lower They saw that the springs of life are controlled from behind and above it They also perceived a definite rhythm of order in all the movements of Nature and looked for the Law that underlay it

Even as *Ushas* has to be taken at once in its three different senses, *Soma* must be understood in its four (1) the *soma* plant (2) *Soma devata* (3) the Creator (derived from the word *su*=to produce), and (4) the *chittavrittis* like *Bhakti*, *Jnana* etc which transport a devotee into rapture, inebriate him with divine inspiration, and all of them are called *soma* Somarasa is *bhaktirasa* and *Jnanarasa* When the intoxicant soma juice is drunk man is not aware of his body, his senses, his prestige and honour That egoity is suppressed for some time under the influence of the intoxicating drink. In the same way the egoistic feelings of *ahanta* and *mamata* completely vanish when a devotee is possessed by *bhaktirasa* or *jnanarasa* Only the blessed few taste of it It is now quite evident that when *soma* is eulogized, *bhaktirasa* is mainly extolled, and the *soma* plant is only secondarily praised The following *mantras* of *Soma Sukta* make the meaning of *soma* still more clear

सत्येनोत्तभिता भूमिः सूर्येणोत्तभिता द्यौः
ऋतेनादित्यास्तिष्ठन्ति दिवि सोमो अधि श्रितः ॥१॥

सोमेनादित्या बलिनः सोमेन पृथिवी मही
अथो नक्षत्राणामेषामुपस्थे सोम आहितः ॥२॥
सोमं मन्यते पपिवान् यत् संपिंषन्त्योषधिम्
सोमं यं ब्रह्माणो विदुर्नतस्याश्नाति कश्चन ॥३॥
आच्छद्विधानैर्गुपितो बार्हतैः सोम रक्षितः
ग्राव्णामिच्छृण्वन् तिष्ठसि न ते अश्नाति पार्थिवः ॥४॥
यत् त्वा देव प्रपिबन्ति तत आ प्यायसे पुनः
वायुः सोमस्य रक्षिता समानां मास आकृतिः ॥५॥

म. १०–८५ सू.

For the convenience of the readers I give below the translation of these five mantras by Wilson and Griffith respectively·

WILSON

(1) Earth is upheld by truth; heaven is upheld by the sun, the Adityas are supported by sacrifice, Soma is supreme in heaven.
(2) By Soma the Adityas are strong; by Soma the Earth is great; Soma is stationed in the vicinity of these Naksatras.
(3) He who has drunk thinks that the herb which men crush is the *Soma*, (but) that which the *Brahmans* know to be soma, of that no one partakes.
(4) Concealed by means of coverings, protected by the Barhats, O Soma, thou abidest listening to the grinding-stones, no terrestrial being partakes of thee.
(5) When, O God, they quaff thee, then dost thou renew thyself again; Vayu is the guardian of Soma, the maker of years and months.

GRIFFITH:

(1) Truth is the base that bears the earth; by Surya are the heavens sustained. By Law the Adityas stand secure, and Soma holds his place in heaven.

(2) By Soma are the Adityas strong, by Soma mighty is the Earth. Thus Soma in the midst of all these constellations hath his place.

(3) One thinks when they have brayed the plant, that he hath drunk the Soma's juice; of him who Brahmans truly know as Soma no one ever tastes.

(4) Soma, secured by sheltering rules, guarded by Hymns in Brihati, Thou standest listening to the stones; none tastes of thee who dwells on earth.

(5) When they begin to drink thee, then, O God, thou swellest out again.

Vayu is Soma's guardian God. The Moon is that which shapes the years.

The mantras are better explained thus:

(1) The Earth is caused to be upheld by Truth; the firmament is made to be propped up by the Sun; divine beings are in high heavens by (the rigorous observance of) the Laws of Piety. Soma (the Creator) rules over all.

(2) The divine beings are powerful by the grace of the Creator; the vast earth has come into being at His will; He indwells all the stars.

NOTE: स्तम्भ with उद् = to uphold. If it means merely 'upheld' उत्तब्धा would have been sufficient. उत्तभिता is the past passive participle of the causal base of स्तम्भ with उद्.

It means that someone causes *Satya* to uphold the Earth. Moral values do not by themselves exert their influence.

over human beings God, our Creator, has great regard for them and rewards those that live them and punishes those that violate them So it is clear that, here, *Satya* stands for Moral Laws God, our Moral Governor, upholds this universe through the Moral Laws The sun is the centre of the Solar System He is responsible for propping up all planets that enter into his system *But he by himself is unable to support it* He himself draws strength from the Creator, and minus that strength does not function Divine beings are assigned their places in Heaven by God, who takes into account the eternal Law they abide by In this way it is that Soma rules over all, controlling all, at every stage of their existence Since Soma is the Maker of all, divine beings are powerful by His Grace The vast earth has come into existence at His will Stars stay in their places, because Soma stands in them holding them where they are So Soma is God Devotion to Him is also called Soma Ignorant people think that they have drunk Soma if they crush the creeper Soma whom seers know, none of these can taste Thus Soma is kept away from our view by rituals that hide Him But the devotees of the Supreme guard the Knowledge of Him against decay The seer says to the soma creeper "stay here listening to the noise created by the grinding stones No human being will think of tasting Thee", and so does he to the *yajamana* too, presently addressing Soma, The Supreme One, he says "no ordinary earthly being can taste of Thee If once he tastes of Thee Thou appearest to him in Thy real glory" The Knowledge of God (Soma) reveals Him to us in all His native glory Vayu is the custodian of that Knowledge of God who is *the Maker of years* (*seasons*), *months and days*

(1) Those sacrificers and officiating priests wrongly think that they have drunk the Soma because they have crushed the *soma lata* That Soma whom the wise seers know, none of these tasted

(4) (The seer says to Soma) "Thou art veiled from our Knowledge by the ritualistic formulary screening Thee from us, carefully guarded Thou art, however, by Thy devotees", he says (to the ritualist) "You are simply hearing the sound of grinding stones", (to Soma) again he says "an earthly being cannot taste of Thee"

(5) "O Lord, when they drink i e. taste Thee with rapture Thou dost with increasing brightness unveil Thy glory to them" Vayu is the guardian (of this Knowledge) of Soma who is the Maker of years and months

VIII THE PROBLEM OF TRANSLATION

One who ventures on rendering the Veda into another language would do well to reach down and bring to light the deeper spiritual meaning of each *mantra*, leaving aside the obvious ritualistic and secular sense Remembering that at the moment when the chant found utterance through inner compulsion, the chanter must have been in a state of mystic exaltation, the translator too, after long meditation of its esoteric meanings, should seek to ascend to and re-capture, as best he might, the profound thought of the *mantra* that has lived down the ages No easy task While the Veda, for the most part, as has already been pointed out, is so worded as to voice ostensibly the prayer of the common man for worldly success and prosperity, its veiled expression is meant to illuminate and energize the spiritual aspirant on the higher plane At every turn the outer crust has to be broken, so can we feel the thrill of hymns addressing God in the spiritual sublime of human utterance, pouring forth the soul's yearning for Beatitude and the Life of life What Pindar said of his own poetry is true of the Veda

'In the quiver
Under my elbow are many swift arrows

That speak to the wise, but for the crowd
They need interpreters" [1]

The translator of the Veda must be guided by the same canon that Pope lays down for the critic

"A perfect Judge will read each work of wit
With the same spirit that its author writ" [1]

Here is a cue, perhaps also a clue, to the reader and translator The meaning attached to words like *vrishabha*, *apa*, *go*, *ghrita*, *samid*, *samudra*, *hiranya*, and other words must be in the same high key as in the mind of the primal singer of a *sukta* If not, it would be plunging the verse into bathos and grotesquerie Witness Wilson's reading of *avakrakshinam vrishabham* (VIII-1-2) "a bull rushing down on his foes", when with some insight he could have separated the two phrases and given us "who chastises sinners, who showers bounties on His devotees" In the same verse, he who runs could see the famous similitude of the earth as the embodiment of inexhaustible forbearance, but not Griffith, who must have 'bounteous like a cow' Again, with a little imagination he might have avoided taking *chyavati pra bhuma* (in IV-17-5) in the not very edifying sense "who alone casts down the many", or 'who alone overthrows the world of creatures", and given us the true meaning "the only one who can humble the haughty" Likewise, it makes no small difference whether one understands by *surudhah* (in IV-23-8) 'powers' or merely 'waters' with Wilson, or 'food that strengthens', with Griffith A little obtuseness of this sort can stultify the high import of a *mantra* The Veda is a challenge to interpretative scholarship, and the unriddling of a *mantra* needs a degree of insight Consider, for instance, VII-23-4 What a barren

[1] Quoted by Sir Maurice Bowra in his Presidential Address to the Birmingham Midland Institute (1956)

sense emerges from the rendering "Like barren cows swelled the waters the singers sought the holy rite"[1] *Apa* surely is sharply set against *ritam* and means something akin to "futile rites" (multiplying like barren cows)

Glance a moment at that word *ghritam* In IV-58-2 the sage says, "Let us chant the name of the Self-Luminous Lord", not "Let us celebrate the name *Ghrita*",—which is absurd—and in the phrase *panibhir guhyamanam*, the first line of IV-58-4 does not mean, "the *ghi* concealed by the Panis" but "the Light of Truth enveloped in darkness" To take *ghritam* and *payas* in their physical sense (in IX-74-4)—"Full of sap the butter and milk is milked from heaven" (Wilson)—is to shy away from the soul of a noble verse and debase it into sheer gibberish "Bless thee, Bottom, thou art translated!" Surely the sage declares here that "Akasa is made to yield effulgent Wisdom, Wisdom that is the true nectar"

No word must be given a meaning out of accord with that of the *mantra* and the *sukta* as a whole—the single vocable being a vital part of a living tissue Mark what a lesion can result from violence even to the individual components of a verse Extant translations teem with such arbitrary handling of Vedic diction It is instructive to glance at one or two renderings For *sushmasturaya u gavyuh* (in IV-23-10) Wilson gives us "the strength of *Rita* is (developed) with speed, and is desirous of (possessing) water", and Griffith "Law wins the booty", for its second line we get the thin fare "heaven and earth, supreme milch-kine, they yield their milk to *Rita*" (W), "To Law their milk they render" (G) But if we understand the verse aright, as carrying an octave higher the lofty conception of *Rita* in the *sukta*, we get nearer its spirit "One who clings fast to *Rita* will attain *Rita* itself The strength of *Rita* is so far-reaching that it brings wisdom to those who ensue it, Earth and Heaven, so vast, so deep, owe their existence to *Rita* These two supernal cows yield their ambrosial milk (their treasured contents)

for the gratification of *Rita*" This is the correct meaning

Similarly, we come down heavily when we take *gavo*, in IX-33-4, not in its right sense *here*—'the Vedas'—but of "cows which are lowing and give milk" What a revelation! The mantra says that the words of the Vedas have a triple meaning that kindles the Divine Light in us The translator has to take care that he does not group the words wrongly, seeing that it can play havoc with its sense Here, hitty-missy scholarship cuts no ice, scholarship accompanied by intuition holding the key to right interpretation

We have noted the importance of getting down to the deeper meaning of a word, of considering it in vital relation to its context, of grouping the words sensibly Not less essential is a constant awareness of the symbolic meanings, often entwined with the deeper, of words, phrases and names of the Deity As symbolism runs through the warp and woof of the Veda, let us examine it, albeit sketchily

IX Symbolism and Myth in the Veda

Religion and mystic poetry employ both symbol and myth to convey profound ideas It is the way of all psalms and canticles to clothe abstract conceptions in symbols and myths, which are not strained but come unbidden to the truly poetic mind, the *vates sacer* The Rigveda is no exception Rather, it may be looked upon as the archetype of symbolic poetry

In their *Theory of Literature*, which breaks new ground in the field, Professors Rene Wellek and Austin Warren rightly point out "A symbol is an object which refers to another object, but which demands attention also in its own right, as a representation Is there any important sense in which 'symbol' differs from 'image' and 'metaphor'? Primarily, we think, in the recurrence and persistence of the 'symbol'. An image may be invoked once as a metaphor, but if it persistently recurs, both as presenta-

tion and representation, it becomes a 'symbol' ". The myth, in religious poetry, presents spiritual truths in the form of story or narrative. In Western Medieval mystic poetry, there are, for instance, the heroic quests of Percival, Galahad, Bors and other knights of the Round Table for the Sangral or the Holy Grail—stories bodying forth the striving of the human soul for the Vision Beatific or man's inner resurrection. Dante's *Paradiso* will also be recalled. Likewise, don't the Norse myths incorporate profound wisdom? In the Rigveda we have the myth of Indra's fight with and victory over Vritra, of the recovery of the lost cows from the Panis, and others

The translator, having no grounding whatsoever in the symbolic character of the entire Veda, would, even at the moment of embarking, run his boat aground on the shallows He should know that every symbol stands, not for one, but for many inner meanings, that they are, what aestheticians call 'plurisigns'. The symbols are fluid in significance Of this nature are the symbols of the sacrifice with all its materials and ritual, the deities invoked—Indra, Agni, Mitra, Varuna, Vayu, Maruts, Aditya, Savitar, Twashtar, Brihaspati, Pushan and others, the ocean and the seven streams, Ushas (the Dawn) and her cows; the cow herself; and the enemies Vritra, Sushna, Namuchi, Dasyus, Vala, the Panis, and others, over whom victory is sought. Be it noted that all the ramifying symbolism is not read into and extorted from the Veda which myopic study regards as a more gross, mundane hymnody of prayers for material wealth and goods, for health and longevity, offspring and victory over enemies, human and other. No one who devotes long days and nights of intense thought to the study of the Veda as outpourings *de profundis* of God-intoxicated men, can escape the insistent beckoning and urgency of the ubiquitous symbolism.

To set forth even with a semblance of adequacy all the symbology would call for a goodly volume. Here, we can but suggest and glance cursorily at a few of the many recurrent notations.

The Vedic deities represent each some aspect or power of the One Omnipotent Being pervading the cosmos and indwelling the soul of man The Veda declares· The sages know the One Reality by different names (I-164-46) The *rishis* took all the stresses and strains, all the problems, needs and belongings, of their pastoral life in forest-clearings haunted by enemies—took them as images of the hurdles or aids in their spiritual pilgrimage on earth When they poured their oblations into the flame, praying for strength and guidance in perilous journeys or for victory over their battles they were intensely alive to life itself being a sacrifice, a journey, and a long battle over the forces of inner darkness, sin and evil The *samidh* ablaze stood for flaming Intelligence, the *ghrita* for the concentration that made the flame glow brighter and brighter The sacred chant was inspired by Brihaspati, Lord of the Sacred Word The Soma sacrifice brought to the worshipper the chalice of Divine love which culminated in Divine ecstasy *Soma* is not only Beatitude but also its presiding deity He is present in the waters, in all growth and vegetation, and pervades the Cosmos, even as at the sublime close of Dante's *Paradiso*, Love omnipresent rules all the Heavens, all the stars in their motion

"Like a wheel that steadily whirls,
So my will and desire are kept in
even motion by that Love Eternal
which maintains in divine harmony
the sun and stars"

We are familiar with the symbol of the Wine (of Divine joy) in mystic poetry What reader of the several mystic quatrains of Omar Khayyam, can fail to recall it? In the words of Sir George Trevelyan "At the moongate of birth a voice in the tavern invites the young souls to enter and awaken and fill the cup of their body with the wine of Consciousness before 'life's'

liquor in its cup be dry" The cup is the ensouled body to be filled with this Consciousness It is what Jesus meant in saying, "I am the true vine, ye are the branches He that drinketh of my Wine shall never thirst" St Thomas Aquinas cries "Load me with the gifts of the spirit during my exile here and inebriate my soul with Thy Joy"

We have already "dwelt on the varied significance of Ushas or the Dawn—the apotheosis of the illumining dawn of Divine Consciousness, the dawn of Truth In Rik I-92-14 we have *gomati asvavati vibhavari sunritavari*, Dawns with the shining herds, with thy steeds, widely luminous, full of happy truths"[1], and Rik I-48-2 runs *gomatir asvavatir visvasuvidah* i e "Dawns with their radiances (herds), their swiftness (horses), rightly knowing all things" [1]—as the scholar-saint of our day renders them Again and again, the Veda addresses Ushas as the Mother of the Cows—the rays of the Sun of suns that rises in the heart through rapt devotion These cows have been stolen by the *Panis*, who obviously stand for crass worldliness and the scorn of Faith They have to be recovered through the Grace and might of God The parent of all sins, of the monstrous brood of evil, is *Vritra*,—the terrible Nescience and Delusion which could be slain only by Indra's all-powerful aid The Vajra in His hand is not the thunderbolt in its literal sense, but the invincible omnipotence of God

We cannot conclude this all-too brief section on an essential aspect of the style and thought of the Veda without noting a group of words that have led astray many modern students The words, *go, asva, hiranya vira, rayi*, often occur together In V-57-7 *gomadasvavad rathavat suviram chandravad radho maruto dada nah*, the sage, yearning for the Light of lights, prays not for bounty in cattle, steeds, cars and heroes, but for that imperishable Treasure, all-bright, for the heroic spirit and strength of mind, ever-striving upward, conquering the enemies within *Gomad*

[1] Sri Aurobindo's rendering

means here not 'consisting of cows', but all-radiant, *hiranya*, not earthly gold, but the golden Light of God.

X SRI AUROBINDO ON THE PROFOUND INWARDNESS OF THE VEDAS

In the world of mystic utterance the Vedas occupy the heights. No words of mine can so profoundly bring this home to the reader as the searching observations of Sri Aurobindo, which in their stride also expose the shallowness of most Vedic scholarship and the barrenness of ritualistic interpretation.

"According to this interpretation one will easily see that the ritualistic structure which has attained too much of importance at the cost of the spiritual meaning of primals must crack and collapse. It should be conceded, within its confines it has a right and propriety to exist. If it outstrips beyond them and encroaches upon spiritual categories, it must receive a setback from those who have grasped the true meaning of the Vedas. The glorification of the *soma lata* and the extollation of Ushas, the natural phenomenon, have put the Vedists, Mimamsakas and modern scholars, both European and Indian, on the wrong track, and all their labours, however sincere and great, have been a great waste. Indefatigable industry is not synonymous with real knowledge."

"According to the current conceptions, heart of that ancient mystery has been plucked out and revealed to the gaze of all, or rather, no real secret existed. The hymns of the Veda are the sacrificial compositions of a primitive and still barbarous race written around a system of ceremonial and propitiatory rites addressed to personified powers of Nature and replete with a confused mass of half-formed myth and crude astronomical allegories yet in the making. Only in the later hymns do we perceive

the first appearance of deeper psychological and moral ideas—borrowed, some think, from hostile Dravidians, the 'robbers' and "Veda-haters" freely cursed in the hymns themselves —and, however acquired, the first seed of the later Vedantic speculations This modern theory is in accord with the received idea of a rapid human evolution from the quite recent savage, it is supported by an imposing apparatus of critical research and upheld by a number of sciences, unhappily still young and still largely conjectural in their methods and shifting in their results,—Comparative Philology, Comparative Mythology and the Science of Comparative Religion

"It is my object in these chapters to suggest a new view of the ancient problem I do not propose to use a negative and destructive method directed against the received solution, but simply to present, positively and constructively a larger and, in some sort, a complementary hypothesis built upon broader foundations,—a hypothesis which, in addition, may shed light on one or two important problem in the history of ancient thought and cult, left very insufficiently solved by the ordinary theories

"We have in the Rigveda,—the true and only Veda in the estimation of European scholars, —a body of sacrificial hymns couched in a very ancient language which presents a number of almost insoluble difficulties It is full of ancient forms and words which do not appear in later speech and have often to be fixed in some doubtful sense by intelligent conjecture, a mass even of the words that it has in common with classical Sanskrit seem to bear or at least to admit another significance than in the later literary tongue, and a multitude of its vocables, especially the most common, those which are most vital to the sense, are capable of a surprising number of unconnected significances which may give, according to our preference in selection, quite different complexions to whole passages, whole hymns and even to the whole thought of the Veda In the

course of several thousands of years there have been at least three considerable attempts, entirely differing from each other in their methods and results, to fix the sense of these ancient litanies One of these is prehistoric in time and exists only by fragments in the Brahmanas and Upanishads, but we possess in its entirety the traditional interpretation of the Indian scholar Sayana and we have in our own day the interpretation constructed after an immense labour of comparison and conjecture by modern European scholarship Both of them present one characteristic in common, the extraordinary incoherence and poverty of sense which their results stamp upon the ancient hymns The separate lines can be given, whether naturally or by force of conjecture, a good sense or a sense that hangs together, the diction that results, if garish in style, if loaded with otiose and decorative epithets, if developing extraordinarily little of meaning in an amazing mass of gaudy figure and verbiage, can be made to run into intelligible sentences, but when we come to read the hymns as a whole we seem to be in the presence of men, who, unlike the early writers of other races, were incapable of coherent and natural expression or of connected thought Except in the briefer and simpler hymns the language tends to be either obscure or artificial, the thoughts are either unconnected or have to be forced and beaten by the interpreter into a whole The scholar in dealing with his text is obliged to substitute for interpretation a process almost of fabrication We feel that he is not so much revealing the sense as hammering and forging rebellious material into some sort of shape and consistency

all that can be held as authoritative and true in Brahmana and Upanishad, in Tantra and Purana, in the doctrines of great philosophical schools and in the teachings of famous saints and sages The name borne by them was Veda, the Knowledge,—the received name for the highest spiritual truth of which the human mind is capable But if we accept the current interpretations, whether Sayana's or the modern theory, the whole of this sublime and sacred reputation is a colossal fiction The hymns are, on the contrary, nothing more than the naive superstitious fancies of untaught and materialistic barbarians concerned only with the most external gains and enjoyments and ignorant of all but the most elementary moral notions or religious aspirations Nor do occasional passages, quite out of harmony with their general spirit, destroy this total impression The true foundation or starting-point of the later religions and philosophies is the Upanishads, which have then to be conceived as a revolt of philosophical and speculative minds against the ritualistic materialism of the Vedas

"But this conception, supported by misleading European parallels, really explains nothing Such profound and ultimate thoughts, such systems of subtle and elaborate psychology as are found in the substance of the Upanishads, do not spring out of a previous void The human mind in its progress marches from Knowledge to Knowledge, or it renews and enlarges previous knowledge that has been obscured and overlaid, or it seizes on old imperfect clues and is led by them to new discoveries The thought of the Upanishads supposes great origins anterior to itself, and these in the ordinary theories are lacking The hypothesis, invented to fill the gap, that these ideas were borrowed by barbarous Aryan invaders from the civilised Dravidians, is a conjecture supported only by other conjectures It is indeed coming to be doubted whether the whole story of an Aryan invasion through the Punjab

is not a myth of the philologists

"Now, in ancient Europe the schools of intellectual philosophy were preceded by the secret doctrines of the mystics, Orphic and Eleusinian mysteries prepared the rich soil of mentality out of which sprang Pythagoras and Plato A similar starting-point is at least probable for the later march of thought in India Much indeed of the forms and symbols of thought which we find in the Upanishads, much of the substances of the Brahmanas supposes a period in India in which thought took the form or the veil of secret teachings such as those of the Greek mysteries

"Another hiatus left by the received theories is the gulf that divides the material worship of external Nature-Powers in the Veda from the developed religion of the Greeks and from the psychological and spiritual ideas we find attached to the functions of the Gods in the Upanishads and the Puranas

As things stand, a gap is left or else has been created by *our exclusive preoccupation with the naturalistic element* in the religion of the Vedic Rishis

"I suggest that the gulf is of our own creation and does not really exist in the ancient sacred writings The hypothesis I propose is that the Rigveda is itself the one considerable document that remains to us from the early period of human thought of which the historic Eleusinian and Orphic mysteries were the failing remnants, when the spiritual and psychological Knowledge of the race was concealed, for reasons now difficult to determine, in a veil of concrete and material figures and symbols which protected the sense from the profane and revealed it to the initiated One of the leading principles of the mystics was the sacredness and secrecy of self-knowledge and the true *knowledge of the Gods The wisdom was, they* thought, unfit, perhaps even dangerous to the ordinary human mind or in any case liable to perversion and misuse and loss of virtue if revealed to vulgar and unpurified spirits

Hence they favoured the existence of an outer worship, effective but imperfect, for the profane, an inner discipline for the initiate, and clothed their language in words and images which had, equally, a spiritual sense for the elect, a concrete sense for the mass of ordinary worshippers The Vedic hymns were conceived and constructed on this principle Their formulas and ceremonies are, overtly, the details of an outward ritual devised for the Pantheistic Nature-Worship which was then the common religion, covertly, the sacred words, the effective symbols of a spiritual experience and knowledge and a psychological discipline of self-culture which were then the highest achievement of the human race The ritual system recognised by Sayana may, in its externalities, stand, the naturalistic sense discovered by European scholarship may, in its general conception, be accepted, but behind them there is always the true and still hidden secret of the Veda,—the secret words, *ninya vacamsi*, which were spoken for the purified in soul and the awakened in knowledge To disengage this less obvious but more important sense by fixing the import of Vedic terms, the sense of Vedic symbols and the psychological functions of the Gods is thus a difficult but necessary task, for which these chapters and the translations that accompany them are only a preparation

"The hypothesis, if it proves to be valid, will have three advantages It will elucidate simply and effectively the parts of the Upanishads that remain yet unintelligible or ill-understood as well as much of the origins of the Puranas It will explain and justify rationally the whole ancient tradition of India, for it will be found that, in sober truth, the Vedanta, Purana, Tantra, the philosophical schools and the great Indian religions do go back in their source to Vedic origins We can see there in their original seed or in their early or even primitive forms the fundamental conceptions of later Indian thought Thus a natural starting-point will be

provided for a sounder study of Comparative Religion in the Indian field Instead of wandering amid insecure speculations or having to account for impossible conversions and unexplained transitions, we shall have a clue to a natural and progressive development satisfying to the reason Incidentally, some light may be thrown on the obscurities of early cult and myth in other ancient nations Finally, the incoherencies of the Vedic texts will at once be explained and disappear. They exist in appearance only, because the real thread of sense is to be found in an inner meaning That thread found, the hymns appear as logical and organic wholes and the expression, though alien in type to our modern ways of thinking and speaking, becomes, in its own style, just and precise and sins rather by economy of phrase than by excess, by over-pregnancy rather than by poverty of sense The Veda ceases to be merely an *interesting remnant of barbarism* and takes rank among the most important of the world's early Scriptures

"Veda, then, is the creation of an age anterior to our intellectual philosophies In that original epoch thought proceeded by other methods than those of our logical reasoning and speech, by accepted modes of expression which in our modern habits would be inadmissible The wisest then depended on inner experience and the suggestions of the intuitive mind for all knowledge that ranged beyond mankind's ordinary perceptions and daily activities Their aim was illumination, not logical conviction, their ideal the inspired seer, not the accurate reasoner Indian tradition has faithfully preserved this account of the origin of the Vedas The Rishi was not the individual composer of the hymn, but the seer (*drasta*) of an eternal truth and an impersonal knowledge The language of Veda itself is *sruti*, a rhythm not composed by the intellect but heard, a divine word that came vibrating out of the Infinite to the inner audience of the man who had previously made

himself fit for the impersonal knowledge The words themselves, *drusti* and *sruti*, sight and hearing, are Vedic expressions, these and cognate words signify, in the esoteric terminology of the hymns, revelatory knowledge and the contents of inspiration

"In the Vedic idea of the revelation there is no suggestion of the miraculous or the supernatural The Rishi who employed these faculties, had acquired them by a progressive self-culture Knowledge itself was a travelling and a reaching, or a finding and a winning, the revelation came only at the end, the light was the prize of a final victory There is continually in the Veda this image of the journey, the soul's march on the path of Truth On that path, as it advances, it also ascends, new vistas of power and light open to its aspiration, it wins by a heroic effort its enlarged spiritual possessions

"From the historical point of view the Rigveda may be regarded as a record of a great advance made by humanity by special means at a certain period of its collective progress In its esoteric, as well as its exoteric significance, it is the Book of Works, of the inner and outer sacrifice It is the spirit's hymn of battle and victory as it discovers and climbs to planes of thought and experience inaccessible to the natural or animal man, man's praise of the divine Light, Power and Grace at work in the mortal It is far, therefore, from being an attempt to set down the results of intellectual or imaginative speculation, nor does it consist of the dogmas of a primitive religion

"The hymns possess indeed a finished metrical form, a constant subtlety and skill in their technique, great variations of style and poetical personality, they are not the work of rude, barbarous and primitive craftsmen, but the living breath of a supreme and conscious Art forming its creations in the puissant but well-governed movement of a self-observing inspiration Still, all these high gifts have deliberately been

exercised within one unvarying framework and always with the same materials For the art of expression was to the Rishis only a means, not an aim, their principal pre-occupation was strenuously practical, almost utilitarian, in the highest sense of utility The hymn was to the Rishi who composed it a means of spiritual progress for himself and for others It rose out of his soul, it became a power of his mind, it was the vehicle of his self expression in some important or even critical moment of his life's inner history It helped him to express the god in him, to destroy the devourer, the expressor of evil it became a weapon in the hands of the Aryan striver after perfection, it flashed forth like Indra's lightning against the Coverer on the slopes the Wolf on the path, the Robber by the streams"

XI Modern Views about the Age of the Vedas

Though all great scholars are agreed as to the Vedas being the most hoary of all the literatures of the world, they hold widely divergent views with regard to the probable age in which they were composed and it is still a moot point An historian has to draw his materials from and base his conclusions on ancient sources The sources would naturally be the ancient religions of the world, for instance, Avestan The study of *Zend Avesta* proves beyond a shadow of doubt that the Vedas preceded the Avestan Gathas Jainism and Buddhism bear the impress of the Vedas in some respects, while revolting against them in others Of far later date is Christianity Judaism, the polytheistic religion of Greece and Zoroastrianism do not seem to be older than 1000 B C

Max Müller assigned the Rigveda approximately to 1200 B C *In ancient Indian chronology* two dates are considered to be approximate landmarks—the year of Buddha's Nirvana (c 486 B C) and that of the coronation of Asoka (between 277 and 260 B C) Chandragupta, the founder-king of the

Mauryan dynasty, who was succeeded by his son, Bindusara (the father and predecessor of Asoka), ruled between 324 and 300 B.C. It is well known that Chandragupta put down the Nandas and that Katyayana, the author of the *Vartikas*, was the minister of the Nandas. His date is somewhere about 325 B.C. Patanjali, the author of the *Vyakarana Mahabhashya*, has been placed by Indologists in the second century B.C., which, allowing as it does sufficient interval between him and Katyayana, renders 4th Century B.C. the probable age of the latter. Katyayana also wrote the *Sarvanukramanis*—one to the Rigveda and another to the Yajurveda. Saunaka too wrote an *Anukramani* to the Rigveda. Max Müller shows Saunaka to be the earlier of the two, pointing out that he writes in mixed slokas, taking great liberty with the metre, while Katyayana writes in prose, interlarding it with the artificial contrivances of the later Sutras; and further, that Saunaka's index follows the original and natural division of the Rigveda into Mandalas, Anuvakas and Suktas, while Katyayana divides the Rigveda into Ashtakas, Adhyayas and Vargas, which, though more practical, are more modern and artificial. Both agree in following the joint Sakha of the Sakalas and Bashkalas. Katyayana, however, includes the supplementary hymns, i.e. Khilas, known as Valakhilyas, thus raising the total number of hymns from 1017 to 1028. Hence Katyayana appears to be posterior to Saunaka. In his commentary on *Sarvanukramanis* of Katyayana, Sadgurusishya has made some remarks from which one can gather that there were four generations of teachers and pupils—first Saunaka, second Asvalayana, third Katyayana, and fourth Patanjali. Katyayana, alias Vararuchi, is mentioned by Somadeva in his *Kathasaritsagara* as the minister of King Nanda. Katyayana's date would then be somewhere near 350 B.C. and Saunaka's round about 400 B.C. It stands to reason to suppose that Saunaka's work is not the earliest of the Sutras and cannot also be the last of them. We have, therefore, to assume that it must have been composed during the Sutra

period, that is, approximately from 600 to 200 B C Max Muller arrives at the same view upon considering the style and language of the works known as *Parisishtas*, which are the last offshoots of the *Sutra* literature The peculiarity of the *Parisishtas* is that they present everything in a popular and superficial manner Their trend to make everything easily understandable is so prominent that they are open to the charge of superficiality This shows that the writer of the *Sutras* must have felt that the Vedic religion was being ignored on the score of its being not so easily intelligible as the *Buddhistic religion which was easily grasped* by the masses Naturally the advocates of Vedic religion felt the imperative need of putting everything in as few and clear words as possible Moreover, the Sutra style would be tersely argumentative From this it can be safely inferred that the *Sutra* period must be coeval with the gradual decline of Brahmanism and the steady rise of Buddhism On this ground also it is reasonable to hold that the Sutra period extended from 600 to 200 B C *It* is quite evident that the *Sutras*, which seek to simplify the complicated system of ceremonials, necessarily presuppose the existence of the Brahmanas So the *Brahmana* period may be supposed to range from 800 to 600 B C, assuming 200 years to be the minimum period necessary for the progress of thought and the composition of pertinent literature In and through the *Brahmana period is exhibited* a stratum of thought perfectly unintelligible without the supposition of a preceding age during which, according to Max Muller, all that is misunderstood, perverted and absurd in the *Brahmanas* had its natural growth But even between these two periods there must have intervened an age when people were no longer creative, free and original, but living only on the heritage of a former age, passing their best time in collecting, classifying and *imitating This may be called the Mantra* period and it is assumed that it may have extended over two hundred years, i e from 1000 to 800 B C

These three periods of Vedic literature, namely, those of

Mantras, *Brahmanas* and *Sutras*, presuppose a time which gets the credit of producing a wealth of literature in the form of hymns That age must have been a time when the hymns, collected with great care, zeal and faith in the *Mantra* period, explained with elaborate pedantry during the *Brahmana* period, examined, analysed and condensed with mathematical exactness during the *Sutra* period, were understood without any effort and appreciated with plenitude of joy—a time characterized by spontaneity, originality and truth This time, styled as *Chandas* period, may be imagined to have extended over two hundred years, from 1200 to 1000 B C Thus Max Muller comes to the conclusion that the date of the Rigveda must have been about 1200 B C

Similar conjectures or postulates have been made by other scholars also Whitney would place the oldest hymns between 2000 and 1500 B C Kaegi, supporting him, says that after everything is taken into account this estimate is certainly not too high and has the greatest claim to probability Benfey remarks, "It can hardly be doubted that the most eastern branch had their abode on the Indus as early as 2000 years before the Christian Era" Weber assigns the Aryan migration into the Indus land to the 16th century B C

The unsatisfactory feature of such views can be easily seen In the first place, no arguments based on language and thought can be held to be conclusive in themselves if they are not supported by other indisputable and independent evidence Secondly, these estimates are based upon assumptions which are yet to be proved What proof is there that the Vedic scholar, Katyayana, and the grammarian, Katyayana, are identical? References to him by Sadgurusishya in his commentary on *Sarvanukramani* and by Somadeva in his *Kathasaritsagara* happen to be the main planks of the argument But their historical value has so far not been proved Thirdly, the assignment of 200 years to the rise and development of each class of Vedic literature is most

arbitrary Others may as well assign 500 or 1000 years or even more to each of them Max Müller himself feels the arbitrary character of his assumption Witness his summing up 'The chronological limits assigned to the Sutras and Brahmana periods *will seem to most Samskrit scholars too narrow rather than too* wide, and if we assign but 200 years to the Mantra period from 800 to 1000 B C and an equal number to the Chandas period, from 1000 to 1200 B C, we can do so only under the supposition that during the early periods of history, the growth of the human mind was more luxuriant than in later times and that the layers of thought were framed less slowly in the primary than in the tertiary ages of the world' Many Indian scholars concur in rejecting this 200-year development for each type, for they rightly hold that the estimate made by Max Muller is ridiculously low even from the point of view of the progress of language and thought The difference between the Vedic Samskrit and the Classical Samskrit is so vast that quite a long period must have intervened between the two, as may be seen from the much longer centuries taken by other languages to develop or undergo fundamental changes For instance just consider the fact that Classical Samskrit has remained the same for over twenty centuries Even Max Muller realized that his estimate was too low, and after revising his conclusion assigned the Vedic hymns to a period ranging from 1500 to 1200 B C Dr Macdonell says 'The hymns of the R V are composed in the earliest stage of that literary language of which the latest or Classical Sanskrit was stereotyped by the grammar of Panini at the end of the 4th century B C It differs from the latter about as much as Homeric from Attic Greek It exhibits a much greater variety of forms than Sanskrit does Its case-forms both in nominal and pronominal inflexion are more numerous It has more participles and gerunds It is however, in verbal forms that its comparative richness is most apparent Thus the R V very frequently uses the subjunctive, which as such has entirely died out in Sanskrit,

it has twelve forms of the infinitive, while only a single one of these has survived in Sanskrit The language of the R V also differs from Sanskrit in its accent which, like that of Ancient Greek, is of a musical nature, depending on the pitch of the voice, and is marked throughout the hymns This accent has in Sanskrit been changed not only to a stress accent, but has shifted its position as depending on quantity, and is no longer marked The Vedic accent occupies a very important position in Comparative Philology, while the Sanskrit accent, being secondary, has no value of this kind The Sandhi of the R V represents an earlier and a less conventional stage than that of Sanskrit"

Regarding the age of the Rigveda Macdonell says 'The Rigveda is undoubtedly the oldest literary monument of the Indo-European languages But the exact period when the hymns were composed is a matter of conjecture All that we can say with any approach to certainty is that the oldest of them cannot date from later than the thirteenth century B C This assertion is based on the following grounds Buddhism, which began to spread in India about 500 B C, presupposes the existence not only of the Vedas, but also of the intervening literature of the Brahmanas and the Upanishads The development of language and religious thought apparent in the extensive literature of the successive phases of these two Vedic periods renders it necessary to postulate the lapse of seven or eight centuries to account for the gradual changes, linguistic, religious, social and political, that this literature displays On astronomical grounds, one Sanskrit scholar has concluded that the oldest Vedic hymns date from 3000 B C, while another puts them as far back as 6000 B C These calculations are based on the assumption that the early Indians possessed an exact astronomical knowledge of the sun's course such as there is no evidence, or even probability, that they actually possessed On the other hand, the possibility of such extreme antiquity seems to be disproved by the relationship of the hymns of the Rigveda to that oldest part of the

Avesta, which can hardly date earlier than from about 800 B C That relationship is so close that the language of the Avesta, if it were known at a stage some five centuries earlier, could scarcely have differed at all from that of the Rigveda Hence the Indians could not have separated from the Iranians much sooner than 1300 B C But, according to Professor Jacobi, the separation took place before 4500 B C In that case we must assume that the Iranian and the Indian languages remained practically unchanged for the truly immense period of over 3000 years We must thus rest content with the moderate estimate of the thirteenth century B C as the approximate date for the beginning of the Rigvedic period This estimate has not been invalidated by the discovery in 1907 of the names of Indian deities, Mitra, Varuna, Indra, Nasatya, in an inscription of about 1400 B C found in Asia Minor For the phonetic form in which these names there appear may quite well belong to the Indo-Iranian period when the Indians and Persians were still one people *The date of the inscription leaves two centuries for the separation* of the Indians, their migration to India, and the commencement of Vedic hymn literature in the north-west of Hindustan"

But, as against this thesis, Kaegi notes "The determination of the Vedic period deduced from the difference in language and in religious and social views between the hymns and the fixed dates of Buddhism, can approximate the true period by centuries This shows that the linguistic or literary theories fail to fix with certainty the date of Rigveda"

Other theories have been advanced by several scholars, both European and Indian, on the basis of many astronomical observations in the Vedas and Vedangas Haug, on the strength of a sentence in *Vedanga jyotisha* referring to the position of the solstitial points, determines the age of the Vedas The position as described in the passage takes us back to the year 1186 B C—a date that indicates the time of the *Vedanga jyotisha* This reference enables Haug to come to two conclusions: (1) That, even early

in the 12th century B C, Indians had made remarkable progress in astronomy so as to enable them to make such observations, and (2) that by that time, the liturgical science with all its details as laid down in the *Brahmana* works was complete He, therefore, places the bulk of the *Brahmanas* between 1400-1200 B C Assuming 600 years for the composition of the *Samhita*, its age falls between 2000 to 1400 B C

S B Dixit, on the strength of the *Satapatha Brahmana* aims at fixing the age of the Rigveda, basing his inference on the passage, which runs

एक द्वे त्रीणि चत्वारीति वा अन्यानि नक्षत्राणि। अथैता एव भूयिष्ठा यत्कृत्ति पंकास्तम्द्भूमानमेवैत दुति। तस्मात् कृत्तिकास्वादधीत। एता ह वै प्राच्यै दिशो न च्यवन्ते। सर्वाणि ह वा अन्यानि नक्षत्राणि प्राच्यै दिश श्चयवन्ते। शतपथब्राह्मणम् २ १ २

"The *Krittikas*, that were seen to rise exactly at the eastern point from which they never moved, at present rise a little to the northern side of the eastern point,"—which points to a period about 300 B C as the time of that *Brahmana* The *Taittiriya Samhita*, beyond doubt preceded the *Satapatha*, and it goes without saying that the Rigveda is by far older than either of these

Lokamanya Tilak, in his *Orion*, assigns a greater antiquity to the Rigveda He has done his best to show in his work that the "traditions recorded in the Rigveda unmistakably point to a period not later than 4000 B C, when the Vernal Equinox was in Orion, or in other words, when the dog-star, as we have it in the Rigveda, commenced the equinoctial year" On the evidence of a large number of astronomical references scattered about the ancient Samskrit literature he has come to four different periods The oldest period is the Aditi or pre-Orion period, with the Vernal Equinox at or near Punarvasu, roughly extending from 6000 B C to 4000 B C In this period the finished

hymns seem not to have been known, and half prose and half poetical Nivids or sacrificial formulae giving the principal names, epithets and feats of the deity invoked were probably in use The next is the Orion period, roughly extending from 4000 B C to 2500 B C, from the time when the Vernal Equinox was in the eastern Ardra to the time when it receded to the asterism Krittika The *Vrishakapi* hymn X 86, which is very obscure, can be more satisfactorily explained than has hitherto been done both by Indian commentators and European scholars on the assumption that it refers to the fact of the equinoxes coinciding with the Orion This second period is the most important period in the history of the Aryans A large number of Suktas of the Rigveda were composed during this time Hence this can be called the most active Vedic period The third is the Krittika period, commencing with the Vernal Equinox in the asterism Krittika and extending up to the period recorded in the *Vedanga Jyotisha*, i e from 2500 B C to 1400 B C It was the period of the *Taittiriya Samhita* and several of the Brahmanas It appears that the hymns of the Rigveda had already become antique and obscure by this time, and speculations, often too free, about the meanings of these hymns and legends were ventured The fourth and the last period extends from 1400 B C to 500 B C or the birth of Buddhism It was the period of Sutras, and many philosophical systems took their birth in this period

Jacobi, who also bases his theory on astronomical calculations, *arrives at the conclusion that the Rigveda can be assigned to at* least 4000 B C

Dr Abinas Chandra Das says in his Preface to *Rigvedic Culture* "From astronomical calculations based on the position of certain *stars mentioned in some of the Rigvedic Mantras, the vast antiquity* of the Rigveda and Rigvedic culture can also be inferred Professors Pischel and Geldner in their *Vedische Studien* (Vol VII, Part I) recognized the value and importance of such calcula-

tions *Cambridge History of India*, Vol I, Part III, has tried to refute this theory "

Sir R G Bhandarkar has pointed out a new line of approach to the problem of the Vedic Age He suggests that the enquiry should rather start from the work 'Asura' Arguing out the identity of 'Asura' and 'Assyrian', he comes to the conclusion that the dawn and development of the hymnal literature may be pushed back to about 2500 B C

Dr Abinas Chandra Das has attempted in his *Rigvedic Culture* to prove that the original home of the Aryans lay in ancient Sapta Sindhu (or the Punjab) and he has also tried to meet the objections raised against this theory by distinguished European savants like Sten Konov of Christiania University and M Winternitz of Prague University Says Dr Das 'Three objections seem, at present, to stand out against the acceptance of the theory propounded by me in my book, *Rigvedic India*, about the original cradle of the Aryan race in ancient Sapta Sindhavah or the Punjab The first objection is with regard to the geological evidence of the different distribution of land and water in Northern India, which coincides, in my opinion, with the internal evidence of the Rigveda about the actual existence of such a distribution in Rigvedic times and the consequent inference of the vast antiquity of Rigvedic culture and civilization The second objection is the difficulty felt by modern scholars in believing (admitting that the geological evidence was correct) that the Aryans, who were a highly intellectual race, were so slow in developing their culture through several millenniums And the third objection is that advanced by Professor M Winternitz of Prague University in his Readership Lecture delivered at the University of Calcutta in August 1923 to the effect that it is absolutely impossible that the language of the Rigveda should be so little different as it is from the old Persian in the 6th century B C and from the Sanskrit of Panini and Patanjali, if it had been the language of a people that lived even only in the

existence of a Pleistocene Sea covering the Gangetic trough at the foot of the Himalayan Range,—a sea that undoubtedly lashed for several thousand years till it was gradually filled up by the waste of the high lands and the alluvium brought down by the Himalayan rivers and the two large rivers of Central India, viz the Sone and the Chambal As regards the existence of a sea in Rajputana in the Pleistocene period, the evidence is still very meagre, but Mr Wadia writes of "marine transgressions" which caused portions of Rajputana to be invaded occasionally by the encroachments of the Arabian Sea, such encroachments lasting probably for thousands of years at a time He says such invasions of the sea on land are of comparatively short duration and flood only low level areas, converting them for the time being into "epi-continental seas" The duration of these encroachments was 'short', only geologically speaking It must be computed by at least thousands of years The surmise of Dr Das, however, is that in Rigvedic times when the Saraswati flowed right into the sea, there was probably one such marine transgression made by the sea

Apropos, Dr Das says "On the top of all the evidence unexpectedly come independent proofs, or at least, very intelligent guesses about the existence of a sea about fifty thousand years ago, extending from the Arabian Sea right through Rajputana and Northern India to the Bay of Bengal, cutting off the Punjab, such as it then was, from Southern India, in an interesting, fascinating volume entitled the *Outline of History* written by Mr H G Wells

Mr Wells suggests the names of Asia Minor, Persia, Arabia, India or North Africa as the probable places of the cradle of the Aryan race But North Africa need not at all be taken into account as it was peopled by the Negroid race For similar reasons, Asia Minor, Mesopotamia and Arabia also should be eliminated, as all historians admit that these countries were the cradle of the Semitic people If there are traces of Aryan

Quaternary, to say nothing of the Miocene or Pliocene epochs I admit the apparent force of these objections, and take this opportunity for making a few observations on the point"

Dr Das first examines the geological evidence He says that there is the clearest mention in the Rigveda (VII 95 2) that the Saraswati flowed from the Himalaya right into the sea

एका चेतत्सरस्वती नदीनां शुचि र्यती गिरिभ्य आसमुद्रात्
रायश्चेतन्ती भुवनस्य भूरेर्घृतं पयो दुदुहे नाहुषाय ।

VII 95 2

His natural inference is that in Rigvedic times there must have been a sea, occupying the desert tract of Rajputana where the Saraswati now loses herself in its sands Further he says that there is also the clearest mention of the existence of an Eastern Sea (Purva Samudra) in the Rigveda (X 136 5), but as this Sea could not have been the Bay of Bengal, because a knowledge of this Sea (i e the Bay of Bengal) presupposed a knowledge of the alluvial provinces lying between the Punjab and the Bay, of which, however, there is no mention at all in the Rigveda, and as the Sea's contiguity to the Punjab in Rigvedic times is clearly indicated by a number of verses, he naturally infers that it lay to the immediate East of the Punjab There is also, he goes on to say, mention in the Rigveda of the prevalence of a cold climate in this ancient province, cold to such an extent as to have necessitated the year to have been named Hima or Winter, and mention, too, of the existence of Four Seas round about the country inhabited by the Rigvedic Aryans Surprisingly enough, the existence of a Miocene sea, cutting off the Punjab from Southern India was asserted by some old geologists, but this period seemed too early and remote for the development of a civilization like that depicted in the Rigveda; he therefore surmises that this sea must have existed down to later geological periods Mr D N Wadia in his *Geology of India* mentions the

existence of a Pleistocene Sea covering the Gangetic trough at the foot of the Himalayan Range,—a sea that undoubtedly lashed for several thousand years till it was gradually filled up by the waste of the high lands and the alluvium brought down by the Himalayan rivers and the two large rivers of Central India, viz the Sone and the Chambal As regards the existence of a sea in Rajputana in the Pleistocene period, the evidence is still very meagre, but Mr Wadia writes of "marine transgressions" which caused portions of Rajputana to be invaded occasionally by the encroachments of the Arabian Sea, such encroachments lasting probably for thousands of years at a time He says such invasions of the sea on land are of comparatively short duration and flood only low level areas, converting them for the time being into "epi-continental seas" The duration of these encroachments was 'short', only geologically speaking It must be computed by at least thousands of years The surmise of Dr Das, however, is that in Rigvedic times when the Saraswati flowed right into the sea, there was probably one such marine transgression made by the sea

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culture and civilization still to be found here and there in Asia Minor and Mesopotamia, they must be due to other causes than the probability of their having been the original cradle of the Aryans, viz imigration, colonization, and conquests etc The only other two regions which may claim to be the original cradle of the Aryans, are, therefore, India and Persia Both Northern India and Persia were inhabited in ancient times by a people who called themselves Aryans, and claimed to have lived in these regions and therein developed their civilization from time immemorial The Iranians of Persia and the Aryans of Sapta Sindhavah (the ancient Punjab) were ethnologically one people, speaking nearly one and the same language or different dialects of it, having nearly the same myths, and worshipping nearly the same gods The descendants of the people still inhabit these regions with a literature and civilization regarded to be the earliest of the Aryan race European scholars have turned their research telescope to all possible directions from Central Asia to the Arctic regions, and from the Arctic regions to Northern and Central Europe, and even to Asia Minor and Mesopotamia, excepting India and Persia and are content to believe that the Central Europe was the original cradle of the race, in spite of unmistakable and even positive geological and ethnological proofs and evidence to the contrary They could not but declare the Rigveda to be the earliest work extant of the Aryan race, but probably not studying it with the spirit of detachment absolutely necessary for the discovery of historical truths and having their vision limited, circumscribed, or turned away by their telescope being focussed to a wrong point, they have failed to be struck and impressed by the many startling and wonderful proofs, found interspersed in the pages of the above-named ancient Scripture, about the hoary antiquity of Rigvedic culture and civilization and about their origin and development in the Land of the Seven Rivers or the Punjab from later Palaeolithic and Neolithic times If they had done this, allowed their vision a

broad sweep in all directions, they would undoubtedly have come to the conclusion that the original cradle of the white Neolithic peoples of Europe, the ancestors of the present European races, was in the Punjab and Iran, situated in South Western Asia whence they entered into Europe with Aryan speech and Neolithic culture, about 15000 or 20000 years ago, when the ice had permanently receded to the north from Southern and Central Europe

It has been pointed above that the map of India 50000 years ago, as sketched by Mr Wells, agrees in its salient features with the geographical description of the Punjab or Sapta Sindhavah, as can be gathered from the Rigveda These salient features must have continued to exist down to 35000 or 25000 years ago, and even later, and it is quite natural and reasonable to infer that the composition of some of the ancient hymns or verses of the Rig veda must be as old as that period The present hymns of the Rigveda were, therefore, not the oldest literature of the Aryans, but there were older and still older hymns, which came down to the Rigvedic Aryans from generations to generations "clad in white and shining raiment" and the period when the hymns first began to be composed is now lost in "the impenetrable darkness of the past"

Selections from Mandala I

नमो महद्भ्यो नमो अर्भकेभ्यो नमो युवभ्यो नम आशिनेभ्यः ।
यजाम देवान्यदि शक्नवाम मा ज्यायसः शंसमा वृक्षि देवाः ॥

I-27-13

Salutation to all beings, great and small, salutation to young and old Let us worship gods if we can, but, at least, let us, ye gods, never fail in paying our reverence to our elders and betters

WILSON

Veneration to the great gods, veneration to the lesser, veneration to the young, veneration to the old, we worship (all) the gods as well as we are able may I not omit the praise of the elder divinities

GRIFFITH

Glory to the Gods, the mighty and the lesser, glory to Gods the younger and the elder

Let us if we have power, pay the gods worship no better prayer than this, ye Gods, acknowledge

OLDENBERG

Reverence to the great ones, reverence to the lesser ones! Reverence to the young, reverence to the old! Let us sacrifice to the gods, if we can May I not, O gods, fall as a victim to the curse of my better

त्वं तमग्ने अमृतत्व उत्तमे मर्तं दधासि श्रवसे दिवेदिवे ।
यस्तातृषाण उभयाय जन्मने मयः कृणोषि प्रय आ च सूरये ॥

I-31-7

Thou O Agni, givest mortal man his daily bread and bestowest on him the highest immortality On a wise man who yearns for prosperous life, here and hereafter, Thou conferrst high felicity here, and the highest bliss hereafter

WILSON

Thou sustainest, Agni, that mortal (who worships thee) in the best immortality by daily food thou bestowest on the sage, who is desirous (of creatures) of both kinds of birth, happiness, and sustenance

GRIFFITH

For glory, Agni, day by day, thou liftest up the mortal man to highest immortality,—

Even thou who yearning for both races givest them great bliss, and to the prince grantest abundant food *Note* Both races Gods and men

OLDENBERG

Thou, O Agni, keepest that *mortal in the highest immortality*, in glory day by day, (thou) who being thirsty thyself givest *happiness to both races (gods and men)*, and joy to the rich

त्वम॑ग्ने प्रम॑तिस्त्वं पि॒तासि॑ न॒स्त्वं व॑य॒स्कृत्तव॑ जा॒मयो॑ व॒यम् ।
सं त्वा॒ राय॑: श॒तिन॒: सं स॑ह॒स्रिण॑: सु॒वीरं॑ यन्ति व्रत॒पाम॑दाभ्य ॥

I-31-10

Thou, Agni, art so gracious to us that we feel Thou art our father, our life-giver Naturally, we feel that we are Thy close kinsmen Invincible as Thou art, Thou lovest brave people Defender Thou art of piety (the pious), so it is that things most prized speed unto Thee in hundreds, why, in thousands

WILSON

Thou, Agni, art well disposed to us, thou art our protector, thou art giver of life to us, we are thy kinsmen Uninjurable Agni, hundreds and thousands of treasures belong to thee, who art the defender of pious acts and attended by good men

GRIFFITH

Agni, thou art our Provindence, our Father thou, we are thy brethren and thou art our spring of life
In thee, rich in good heroes, guard of high decrees, meet hundred thousand treasures, O infallible!

OLDENBERG

Thou, O Agni, art our guardian, thou art our father Thou art the giver of strength, we are thy kinsmen Hundredfold, thousandfold treasures come together in thee, who art rich in heroes, the guardian of the law, O undeceivable one

त्वमग्न उरुशंसाय वाघते स्पार्हं यद्रेक्णः परमं वनोषि तत् ।
आध्रस्य चित्प्रमतिरुच्यसे पिता प्र पाकं शास्सि प्र दिशो विदुष्टरः ॥

I-31-14

Thou, Agni, conferrest on the wise devotee who praises Thee with a fervent and devout heart that highest treasure most desired by all Thou art rightly deemed a most bountiful Father to the sorely afflicted, omniscient as Thou art, Thou guidest the guideless, and Thou rulest over all the cardinal points

WILSON

Thou, Agni, desirest (that the worshipper may acquire) that excellent wealth which is requisite for the many-commended priest, thou art called the well-intentioned protector Thou, who art all-wise, instructest the disciple, and (definest) the points of the horizon

GRIFFITH

Thou, Agni, gainest for the loudly-praising priest the highest wealth, the object of a man's desire—

Thou art called Father, caring even for the weak, and, wisest, to the simple one thou teachest lore

OLDENBERG

Thou, O Agni, gainest for the widely-renowned worshipper that property which is desirable and excellent Thou art called the guardian and father even of the weak, thou instructest the simple, thou, the greatest sage, the quarters of the world

PRAYER FOR KNOWLEDGE AND WISDOM

एतायामोपं गव्यन्त इन्द्रंमस्माकं सु प्रमंतिं वावृधाति ।
अनामृणः कुविदादस्य रायो गवां केतं परंमावर्जते नः ॥

I-33-1

Come, let us approach Indra in quest of Vedas (i e Vedic knowledge) He will surely deepen our understanding of the Vedas, whereupon (on our approaching Him) He will bless us with the Master-Light of the Vedas, our richest treasure

WILSON

Come, let us repair to Indra, (to recover our stolen cattle), for he, devoid of malice, exhilarates our minds, thereupon he will bestow upon us perfect knowledge of this wealth, (which consists) of kine

GRIFFITH

Come, fain for booty let us seek Indra ye more shall he increase his care that guides us

Will not the Indestructible endow us with perfect knowledge of this wealth, of cattle?

NOTE *Fain for booty gavyantah* literally, seeking or eager for kine, that is, booty or wealth consisting chiefly of cattle

सुगः पन्थां अनृक्षर आदित्यास ऋतं यते । नात्रांवखादो अस्ति वः ।

I-41-4

Adityas, for a man who seeks God, the Truth, a royal road there is, all smooth and thornless, ye aspirants, on this road, bumps or pot-holes there are none

WILSON

Adityas, to you repairing to the sacrifice, the path is easy and free from thorns no unworthy oblation is here prepared for you

GRIFFITH

Thornless, Adityas, is the path, easy for him who seeks the Law
With him is naught to anger you

मा वो घ्नन्तं मा शपन्तं प्रति वोचे देवयन्तम्। सुम्नैरिद्व आ विवासे।

I-41-8

Never would I retaliate against your devotee, even if he beats and curses me I shall only invoke your blessings on them by my prayers

WILSON

I do not denounce to you him who assails or reviles the man devoted to the gods, I rather propitiate you with offered wealth

GRIFFITH

I point not out to you a man who strikes the pious, or reviles
Only with hymns I call you nigh

यदिन्न्विन्द्र पृथिवी दशभुजिरहानि विश्वा ततनन्त कृष्टयः ।
अत्राह ते मघवन्विश्रुतं सहो द्यामनु शवसा बर्हणा भुवत ॥

I-52-11

God Almighty, were the earth ten times its present extent, were all its beings to extol Thy greatness, day in, day out, through all eternity, even then, Thy strength, prowess and valour, would immeasurably outstrip them all and outsoar the welkin

WILSON

Although, Indra, the earth were tenfold (its extent), and men multiplied every day, yet, Maghavan, thy prowess would be equally renowned, the exploits achieved by thy might would be spread abroad with the heavens

GRIFFITH

O Indra, were this earth extended forth tenfold and men who dwell therein multiplied day by day,

Still here thy conquering might, Maghavan, would be famed: it hath waxed vast as Heaven in majesty and power

त्वं भुवः प्रतिमानं पृथिव्या ऋष्ववीरस्य बृहतः पतिर्भूः ।
विश्वमाप्रा अन्तरिक्षं महित्वा सत्यमद्धा नकिरन्यस्त्वावान् ॥

I-52-13

Thou, (O Lord), hast filled the vast earth and the high Heaven peopled with foremost heroes, and Thou art their Sovereign Master. Thou fillest all space with Thy infinite vastness In very truth there is absolutely none that can even remotely compare with Thee

WILSON

Thou art the type of the extended earth, thou art the lord of the vast god-frequented (*Swarga*) verily with thy bulk thou fillest all the firmament, of a truth, there is none other such as thou

GRIFFITH

Thou art the counterpart of earth, the Master of lofty heaven with all its mighty Heroes

Thou hast filled all the region with thy greatness yea of a truth there is none other like thee

न यस्य द्यावापृथिवी अनु व्यचो न सिन्धवो रजसो अन्तमानशुः ।
नोत स्ववृष्टिं मदे अस्य युध्यत एको अन्यच्चकृषे विश्वमानुषक् ॥

I-52-14

Heaven and Earth cannot in their farthest reach touch even the fringe of Thy vastness, Space and Ocean span not even the tiniest fraction of Thy greatness, nor can they all combined, contain the bounties showered by Him when He, with joyous animation, fights as their comrade in battle Indeed, Thou hast the whole Universe and every part of it under Thy sovereign sway

WILSON

Thou, Indra, of whom heaven and earth have not attained the amplitude, of whom the waters of heaven have not reached the limit, of whom, when warring with excited animation against the withholder of the rains, (his adversaries have not equalled the prowess), thou alone hast made everything else, (than thyself), dependent (upon thee)

GRIFFITH

Whose amplitude the heaven and earth have not attained, whose bounds the waters of mid-air have never reached,—

Not, when in joy, he fights the stayer of the rain thou, and none else hast made all things in order due

न्यू३षु वाचं प्र महे भरामहे गिर इन्द्राय सदने विवस्वतः ।
नू चिद्धि रत्नं ससतामिवाविदन्न दुष्टुतिर्द्रविणोदेषु शस्यते ॥

I-53-1

From the depths of our heart we sing a full-voiced anthem to God Omnipotent, residing in the Sun's abode Does He not bestow, even when we are wrapped in slumber, happiness ineffable! Lip-homage and half-hearted praise are never commendable towards our benefactors

WILSON

We ever offer fitting praise to the mighty Indra, in the dwelling of the worshipper, by which he (the deity) has quickly acquired riches, as (a thief) hastily carries (off the property) of the sleeping Praise ill-expressed is not valued among the munificent

GRIFFITH

We will present fair praise unto the Mighty One, our hymns to Indra in Vivaswan's dwelling-place,
For he hath never found wealth in those who seem to sleep, those who give wealth to men accept no paltry praise

य उद्‌चीन्द्र देवगोपाः सखायस्ते शिवतमा असाम
त्वां स्तोषाम त्वया सुवीरा द्राघीय आयुः प्रतरं दधानाः ॥

I-53-11

God Almighty! May we, atleast hereafter, surrender ourselves absolutely to Thee, Most High Lord, may we endeavour to become Thy pious and loyal companions in every way We are bound to adore Thee, seeing that it is through Thy Grace that we are gifted with brave and intrepid sons, that we are blessed with a life, long and prosperous

WILSON

Protected by the gods, we remain, Indra, at the close of the sacrifice, thy most fortunate friends we praise thee, as enjoying through thee excellent offspring, and a long and prosperous life

GRIFFITH

May we protected by the Gods hereafter remain thy very prosperous friends, O Indra

Thee we extol, enjoying through thy favour life long and joyful and with store of heroes

सनात्सनीळा अवनीरवाता व्रता रक्षन्ते अमृताः सहोभिः ।
पुरू सहस्रा जनयो न पत्नीर्दुवस्यन्ति स्वसारो अह्रयाणम् ॥

I-62-10

The sister-Srutis stem from and rest in one and the same source, Brahma, from time immemorial, and they remain unchanged and intact through all eternity They are the infallible custodians of our culture and wisdom By virtue of their undying merit (or, inexhaustible greatness) they preserve our sacred traditions in their unnumbered thousands With loving tendance they serve the Invincible Lord, even as affectionate wives devoutly wait on their husbands

WILSON

From a remote time the contiguous, unshifting, and unwearied fingers practise with (all) their energies many thousand acts of devotion (towards Indra), and like the wives (of the gods) the protecting sisters worship him who is without shame

GRIFFITH

Their paths, of old connected, rest uninjured, they with great might preserve the immortal statutes
For many thousand holy works the Sisters wait on the haughty Lord like wives and matrons

सनायुवो नमसा नव्यो अर्कैर्वसूयवो मतयो दस्म दद्रुः ।
पतिं न पत्नीरुशतीरुशन्तं स्पृशन्ति त्वा शवसावन्मनीषाः ॥

I-62-11

God, Most Potent, Thou art Beauty itself—Beauty appearing ever newer and newer Minds in quest of Thee, who art eternal and wealth supreme, ceaselessly strive to attain Thee with toil, salutation and prayer God All Powerful, minds, holy and all-bright, cling to Thee as a loving wife cleaves to her beloved lord

WILSON

Beautiful Indra, who art to be praised with holy hymns, the pious who are desirous of holy rites, those who are anxious for riches, and those who are wise, repair to thee with veneration: powerful Indra, their minds adhere to thee, as affectionate wives to a loving husband

GRIFFITH.

Thoughts ancient, seeking wealth with adoration, with newest lauds have sped to thee, O Mighty.

As yearning wives cleave to their yearning husband, so cleave our hymns to thee, O Lord most potent.

चर्कृत्यं मरुतः पृत्सु दुष्टरं द्युमन्तं शुष्मं मघवत्सु धत्तन ।
धनस्पृतमुक्थ्यं विश्वचर्षणिं तोकं पुष्येम तनयं शतं हिमाः ॥

I-64-14

Bestow upon your worshippers, O ye Maruts, long-lived (living a hundred years and more) sons and grandsons, whose lives will be a ceaseless dedication to offices sacred and holy, stalwart sons and grandsons endowed with spiritual radiance, invincible in battle and undaunted by formidable odds, pledged to their resources' farthest limit, to make others happy-verily citizens of the world, most worthy of praise Rejoice indeed we shall, by this grace of yours.

WILSON

Maruts, grant to your wealthy (worshippers a son) eminent for good works, invincible in battle, illustrious, the annihilator (of his adversaries), the seizer of wealth, the deserver of praise, and all discerning, may we cherish such a son and such a grandson for a hundred winters

GRIFFITH

O Maruts, to the worshippers give glorious strength, invincible in battle, brilliant, bringing wealth,
Praiseworthy, known to all men May we foster well, during a hundred winters, son and progeny

MAX MULLER

Give, O Maruts, to our Lords strength glorious, invincible in

battle, brilliant, wealth-acquiring, praise-worthy, known to all men Let us foster our kith and kin during a hundred winters

The difficulty of this verse arises from the uncertainty whether the epithets Dhanasprītam, ukthyām, and visvākarshanim belong to sushma, strength, or to toka, kith and kin Roth and Benfey connect them with toka Now dhanasprit is applicable to toka, yet it never occurs joined with toka again, while it is used with sushma, VI-19-8 Ukthyā, literally, to be praised with hymns, is not used again as an epithet of toka, though it is quite appropriate to any gift of the gods Lastly, Visvākarshani is never applied to toka, while it is an epithet used, if not exactly of the strength, sushma, given by the Gods, yet of the fame given by them

The only intelligible meaning I can suggest for these words is, known to all men, originally, belonging to, reaching to all men, as we say, world-wide or European fame, meaning by it fame extending over the whole of Europe, or over the whole world If Indra, Agni, and the Maruts are called by these names, they mean, as far as I can judge, known, worshipped by all men Benfey translates allverstandig

नू ष्ठिरं मरुतो वीरवन्तमृतीषाहं रयिमस्मासु धत्त ।
सहस्रिणं शतिनं शूशुवांसं प्रातर्मक्षू धियावसुर्जगम्यात ॥

I-64-15

Bestow upon your worshipper, O ye Maruts, that wealth *per excellence*, namely a son, steadily righteous, extraordinarily valiant, ever-victorious over adversaries and triumphant over odds, a son who would verily be one in hundreds or one in thousands, may he, prayerfully beseeching the grace of gods, start for his duty quite early in the morning, punctually and without fail

WILSON

Grant us, Maruts, durable riches, attended by posterity, and mortifying to our enemies, (riches) reckoned by hundreds and thousands, and ever increasing, may they who have acquired wealth by pious acts, come hither quickly in the morning

GRIFFITH

Will ye then, O ye Maruts, grant us riches, durable, rich in men, defying onslaught,
A hundred, thousandfold, ever increasing?
May he enriched with prayer, come soon and early

MAX MULLER

Will you then, O Maruts, grant unto us wealth, durable, rich in men, defying all onslaughts? Wealth a hundred and a thousandfold always increasing? May he who is rich in prayers (the host of the Maruts) come early and soon

द्वे विरूपे चरतः स्वर्थे अन्यान्या वत्समुप धापयेते ।
हरिरन्यस्यां भवति स्वधावाञ्छुक्रो अन्यस्यां ददृशे सुवर्चाः ॥

I-95-1

Two philosophies diametrically opposed in their conception and construction, are current in this world,—heading for their respective goals, they inspire and impel their votaries, each in its own way In the one, the self-sovereign, Blissful Hari looms large, in the other, the glittering, showy tinsel greets our eye at every turn

WILSON

Two *periods of different complexions,* revolve for their own purposes, and each in succession severally nourishes a son, in one, Hari is the receiver of oblations, in the other, the brilliant Agni is beheld

GRIFFITH

To fair goals travel Two unlike in semblance each in succession nourishes an infant

One bears a Godlike Babe of golden colour bright and fair-shining is he with the other

OLDENBERG

Two (sisters) of different shapes wander along, pursuing a good aim The one and the other suckles the calf With the one (the calf) is golden, moving according to its wont With the other it is seen clear, full of fine splendour

त्रीणि जाना परि भूषन्त्यस्य समुद्र एकं दिव्येकमप्सु ।
पूर्वामनु प्र दिशं पार्थिवानामृतून्प्रशासद्वि दधावनुष्ठु ॥

I-95-3

Profoundly inspiring is the threefold emergence, into our consciousness, of God, while we contemplate the unfathomable depth of the sea, the infinite vastitude of stellar space and the inscrutable mystery of our actions How wondrously has God divided space into the east and other quarters, and magnificently marked out the several seasons of the year, for the benefit of living beings

WILSON

They contemplate three places of his birth, one in the ocean, one in the heaven, one in the firmament, and dividing the seasons of the year for the benefit of earthly creatures, he formed, in regular succession, the eastern quarter

GRIFFITH

Three several places of his birth they honour, in mid-air, in the heaven, and in the waters.
Governing in the east of earthly regions, the seasons hath he established in their order

OLDENBERG

They celebrate his three births one in the sea, one in heaven, one in the waters In the eastern region he commanding determines the seasons of the dwellers on earth by his present power

क इमं वो निण्यमा चिकेत वत्सो मातॄर्जनयत स्वधाभिः ।
वह्वीनां गर्भो अपसामुपस्थान्महान्कविर्निश्चरति स्वधावान् ॥

I-95-4

Who knows this riddle—that the son begets his parents by his self-dedication? The great, omniscient and independent *Fons et origo* of all rises on the horizon of our inner perception through our deep devotions

WILSON

Which of you discerns the hidden Agni? a son, he begets his mothers by oblations, the germ of many (waters), he issues from the ocean, mighty and wise, the recipient of oblations

GRIFFITH

Who of you knows this secret One? The Infant by his own nature hath brought forth his Mothers

The germ of many, from the water's bosom he goes forth wise and great of God-like nature

OLDENBERG

Who among you has understood this hidden (god)? The calf has by itself given birth to its mothers The germ of many (mothers), the great seer, moving by his own strength, comes forward from the lap of the active ones

आविष्ट्यो वर्धते चारुरासु जिह्मानामूर्ध्वः स्वयशा उपस्थे ।
उभे त्वष्टुर्बिभ्यतुर्जायमानात्प्रतीची सिंहं प्रति जोषयेते ॥

I-95-5

The God most lovely, most renowned, who is beyond the crooked, manifests Himself with increasing vividness in and through acts of unshakable faith When He, the Author of the Cosmos, appeared with dazzling refulgence, all heavenly and earthly beings trembled with awesome fear, but, approaching that Lion-God with great reverence they serve and please Him in every possible way

WILSON

Appearing amongst them (the waters), the bright shining (Agni) increases, rising above the flanks of the waving waters, spreading his own renown both (heaven and earth) are alarmed, as the radiant Agni is born, and approaching the lion, they pay him honour

GRIFFITH

Visible, fair, he grows in native brightness uplifted in the lap of waving waters

When he was born both Tvashtar's worlds were frightened they turn to him and reverence the lion

OLDENBERG

The fair (child Agni) grows up visibly in them in his own

glory, standing erect in the lap of the down-streaming (waters) Both (Heaven and Earth) fled away in fear of (the son of) Tvash-*tri*, when he was born, but turning back they caress the lion

उभे भद्रे जोषयेते न मेने गावो न वाश्रा उप तस्थुरेवैः ।
स दक्षाणां दक्षपतिर्बभूवाञ्जन्ति यं दक्षिणतो हविर्भिः ॥

1-95-6

The blessed ones of Heaven and Earth wait upon and serve Him in every way like two dutiful maids of honour, they hie unto Him with great love, as cows run in pursuit of their calves He has ever been the mightiest of the mighty Please Him they can only with sacrifice absolute and genuine

Wilson

Both the auspicious ones (day and night) wait upon him like two female attendants, as lowing kine (follow their calves) by the paths (they have gone), he has been the lord of might among the mighty, whom (the priests) on the right (of the altar) anoint

Griffith

The two auspicious Ones, like women, tend him like lowing cows they seek him in their manner
He is the Lord of Might among the mighty, him, on the right, they balm with their oblations

Oldenberg

They caress him both, like two kind women, like lowing cows they have approached him in their own way He has become the lord of all powers, he whom they anoint with sacrificial gifts from the right side

उद्यंयमीति सवितेव बाहू उभे सिचौ यतते भीम ऋञ्जन् ।
उच्छुक्रमत्कमजते सिमस्मान्नवा मातृभ्यो वसना जहाति ॥

I-95-7

Like the true father that He is, He extends His helping hand to all (His creation) The Almighty is intent on bettering Heaven and earth, which have dropped from Him (i e which are born of Him) While He radiates His effulgence He receives newer and newer vesture—vesture that varies with every devotee comprehending Him

WILSON

Like the sun, he stretches forth his arms, and the formidable Agni, decorating both heaven and earth (with brightness), labours (in his duties), he draws up from everything the essential (moisture), and clothes (the earth) with new vestments (derived) from his maternal (rains)

GRIFFITH

Like Savitar his arms with might he stretches, awful he strives grasping the world's two borders
He forces out from all a brilliant vesture, yea, from his Mothers draws he forth new raiment

OLDENBERG

He raises his arms again and again like Savitri He the terrible pressing on ranges both wings (of his army) He raises up his bright vesture from himself alone He gives new garments to his mothers

त्वेषं रूपं कृणुत उत्तरं यत्संपृञ्चानः सदने गोभिरद्भिः ।
कविर्बुध्नं परि मर्मृज्यते धीः सा देवताता समितिर्बभूव ॥

I-95-8

A devotee who combines in himself Scriptural wisdom and *selfless activism* sees the noblest and most resplendent form of God in his own mind quite vividly. Such a sage sees the whole firmament shining with the radiant presence of God. This meditating mind where God is entrenched, is indeed a marvellous meeting place.

WILSON

Associated in the firmament with the moving waters, he assumes an excellent and lustrous form, and the wise sustainer (of all things) sweeps over the source (of the rains with his radiance), whence a concentration of light is spread abroad by the sportive deity.

GRIFFITH

He makes him a most noble form of splendour, decking him in his home with milk and waters.
The Sage adorns the depths of air with wisdom: this is the meeting where the Gods are worshipped.

OLDENBERG

He assumes his fierce appearance which is above (i.e. the lightning?), being united with the cows, the waters in his seat. The prayer purifies the bottom of the seer (?). This was the meeting among the gods.

विष्णो॒र्नु कं॑ वी॒र्या॑णि॒ प्र वो॑चं॒ यः पार्थि॑वानि विम॒मे रजां॑सि ।
यो अस्क॑भाय॒दुत्त॑रं स॒धस्थं॑ विचक्रमा॒णस्त्रे॒धोरु॑गा॒यः ॥

I-154-1

What man, be he even one with the genius to count up the dust-particles of the earth, can reckon up the (unimaginable) glories of the All-pervading Vishnu, universally hymned, who holds aloft the Heaven of Heavens and who bestrode (the whole cosmos) in three paces?

WILSON:

Earnestly I glorify the exploits of Vishnu, who made the three worlds; who sustained the lofty aggregate site (of the spheres); thrice traversing (the whole), who is praised by the exalted

GRIFFITH.

I will declare the mighty deeds of Vishnu, of him who measured out the earthly regions,

Who propped the highest place of congregation, thrice setting down his footstep, widely striding

MACDONELL:

I will now proclaim the heroic powers of Visnu, who has measured out the terrestrial regions; who established the upper gathering-place, having, wide-paced, strode out triply.

प्र तद्विष्णुः स्तवते वीर्येण मृगो न भीमः कुचरो गिरिष्ठाः ।
यस्योरुषु त्रिषु विक्रमणेष्वधिक्षियन्ति भुवनानि विश्वा ॥

I 154 2

That Vishnu in respect of His titanic valour is glorified with the greatest fervour as a lion of unequalled might though He is set forth (as the highest God) in the Vedas (giri) He takes a visible form and stalks and ranges over all this earth These multitudinous worlds are beyond measure outspanned by His three vast strides

WILSON

Vishnu is therefore glorified that by his prowess he is like a fearful ravenous and mountain haunting wild beast and because of that in his three paces all worlds abide

प्र विष्णवे शूषमेतु मन्म गिरिक्षित उरुगायाय वृष्णे ।
य इदं दीर्घं प्रयतं सधस्थमेको विममे त्रिभिरित्पदेभिः ॥

I-154-3

May my prayer, without any further thought, go to Vishnu, the central and common theme of all the sacred hymns, who is sung by the greatest of the great as the showerer of the choicest bounties He reached out far beyond that world, the holiest and the highest, with but three steps

WILSON

May acceptable vigour attend Vishnu, who abides in prayer, the hymned of many, the showerer (of benefits), who alone made, by three steps, this spacious and durable aggregate (of the three worlds)

GRIFFITH

Let the hymn lift itself as strength to Vishnu, the Bull far-striding, dwelling on the mountains,
Him who alone with triple step hath measured this common dwelling-place, long, far-extended

MACDONELL

Let my inspiring hymn go forth for Visnu, the mountain-dwelling wide-pacing bull, who alone with but three steps has measured out this long far-extended gathering-place,

यस्य त्री पूर्णा मधुना पदान्यक्षीयमाणा स्वधया मदन्ति ।
य उ त्रिधातु पृथिवीमुत द्यामेको दाधार भुवनानि विश्वा ॥

I-154-4

He alone, whose three prime abodes—all supernal and imperishable—overflow with bliss and freedom, holds under His absolute sway the triple-stranded Prakriti, this earth, yonder Heaven, and all the other worlds.

WILSON

Whose three imperishable paces, filled with ambrosia, delight (mankind) with sacred food· who verily alone upholds the three elements, and earth and heaven.

GRIFFITH

Him whose three places that are filled with sweetness, imperishable, joy as it may list them,
who verily alone upholds the threefold, the earth, the heaven, *and all living creatures*

MACDONELL

Whose three steps filled with mead, unfailing, rejoice in bliss; and who in threefold wise alone has supported earth and heaven, and all beings

तद॑स्य प्रि॒यम॒भि पाथो॑ अश्यां॒ नरो॒ यत्र॑ देव॒यवो॒ मद॑न्ति ।
उ॒रु॒क्र॒मस्य॒ स हि बन्धु॑रि॒त्था विष्णो॑ः प॒दे प॑र॒मे मध्व॒ उत्स॑ः ॥

I-154-5

May I attain to that world so dear unto Him, where the very flower of His most ardent devotees dwell in ecstatic joy, in that supreme realm of Vishnu, the Great Bestrider, we have ever-bubbling founts of bliss, this is why Vishnu is to us the nearest of kin

WILSON

May I attain his favourite path, in which god-seeking men delight, (the path) of that wide stepping Vishnu, in whose exalted station there is a (perpetual, flow of felicity, for to such a degree is he the friend (of the pious)

GRIFFITH

May I attain to that his well-loved mansion where men devoted to the gods are happy
For there springs, close akin to the Wide-Strider, the well of meath in Vishnu's highest footstep

GELDER, KAEGI AND ROTH

Where men devout in blessedness are dwelling,
Where life to life succeeds for righteous spirits,
And each is fuller than the last in beauty

MACDONELL:

I would attain to that *dear domain of his, where men devoted* to the gods rejoice for that, truly akin to the wide-strider, is a well of mead in the highest step of Visnu

ता वां वास्तून्युश्मसि गमध्यै यत्र गावो भूरिशृङ्गा अयासः ।
अत्राह तदुरुगायस्य वृष्णः परमं पदमव भाति भूरि ॥

I-154-6

May we all yearn and strive to reach those highest worlds which are flooded with light outstreaming in all directions and illumining Truth in its infinitude, here it is that the supreme, boundless mansion of all-glorious Vishnu our greatest Benefactor, shines with limitless splendour

WILSON

We pray (to Vishnu) that you may both go to those regions where the many-pointed and wide-spreading rays (of light expand), for here the supreme station of the many-hymned, the showerer (of benefits), shines (with) great (splendour)

GRIFFITH

Fain would we go unto your dwelling-places where there are many-horned and nimble oxen,
For mightily, there, shineth down upon us the widely-striding Bull's sublimest mansion

MACDONELL

We desire to go to those abodes of you two, where are the many-horned nimble kine there indeed that highest step of the wide-pacing bull shines brightly down

द्वादशारं नहि तज्जराय वर्वर्ति चक्रं परि द्यामृतस्य ।
आ पुत्रा अग्ने मिथुनासो अत्र सप्त शतानि विंशतिश्च तस्थुः ॥

I-164-11

This wheel of eternal Time, with its twelve spokes, which knows no decay, perpetually revolves round the high heavens O Agni, seven hundred and twenty are the twinned offspring that comprise this (ever revolving) wheel

WILSON

The twelve-spoked wheel of the true (sun) revolves round the heavens, and never (tends) to decay seven hundred and twenty children in pairs, Agni, abide in it

GRIFFITH

Formed with twelve spokes, by length of time unweakened, rolls round the heaven this wheel of during Order

Herein established, joined in pairs together, seven hundred Sons and twenty stand, O Agni

द्वा सु॒प॒र्णा स॒युजा॒ सखा॑या समा॒नं वृ॒क्षं परि॑ षस्वजाते ।
तयो॑र॒न्यः पिप्प॑लं स्वा॒द्वत्त्यन॑श्नन्न॒न्यो अ॒भि चा॑कशीति ॥

I-164-20

Two birds, of lovely plumage, ever staying together, knit in bonds of love, have the same tree as their abode; one of the twain eats the seemingly delicious fig, the other eats it not, immersed as it is in the radiance of its own bliss

WILSON

Two birds associated together, and mutual friends, take refuge in the same tree, one of them eats the sweet fig, the other, abstaining from food, merely looks on

GRIFFITH:

Two birds with fair wings, knit with bonds of friendship, in the same sheltering tree have found a refuge

One of the twain eats the sweet Fig-tree's fruitage; the other eating not regardeth only.

स॒प्तार्ध॑ग॒र्भा भुव॑नस्य॒ रेतो॒ विष्णो॑स्तिष्ठन्ति प्र॒दिशा॒ विध॑र्मणि ।
ते धी॒तिभि॒र्मन॑सा॒ ते वि॑प॒श्चित॑ः परि॒भुव॒ः परि॑ भवन्ति वि॒श्वत॑ः ॥

I-164-36

The seven principles (Mahat, Ahamkara, and the five gross elements), which are the essential constituents, holding in their embryo this vast and varied Universe, are sustaining it in manifold ways, *in strict obedience to Vishnu's ordinance.* The Intelligences presiding over them, though far superior to the universe, encompass and guard it in every possible way with the powers of their body and mind.

WILSON:

The seven (sustaining), the embryo (rain) for half a year, the fecundating (element) of the world, abide, by appointment, in the various functions of Vishnu By their intelligence they pervade in thought all around (them), for they are intelligent and diffusive.

ऋचो अक्षरे परमे व्योमन्यस्मिन्देवा अधि विश्वे निषेदुः ।
यस्तन्न वेद किमृचा करिष्यति य इत्तद्विदुस्त इमे समासते ॥

I-164-39

The Supreme Being, imperishable and all-pervasive, in whom reside all the gods, and to whom they are entirely subject, is the central theme of Rig Veda For the man who knows not Him what use is the Rig Veda! Those alone attain true Happiness who know Him.

WILSON

All the gods have taken their seats upon this supreme heaven, the imperishable (text) of the *Veda* what will he, who knows not this, do with the *Veda*? but they who do know it, they are perfect

GRIFFITH

Upon what syllable of holy praise-song, as 'twere their highest heaven, the Gods repose them,—

Who knows not this, what will he do with praise-song! But they who know it well sit here assembled

गौरीर्मिमाय सलिलानि तक्षत्येकपदी द्विपदी सा चतुष्पदी ।
अष्टापदी नवपदी बभूवुषी सहस्राक्षरा परमे व्योमन् ॥

I-164-41

The sacred, infallible *Sruti* is as pervasive as the Omnipresent God. Whether it consists of one word, two words, four words, eight words, or nine words, or thousand words, it is laden with water (i.e. it is pregnant with deep meaning).

WILSON

The sound (of the clouds) has been uttered, fabricating the waters, and being one-footed, two-footed, four-footed, eight-footed, nine-footed, or infinite in the highest heaven.

GRIFFITH

Forming the water-floods, the buffalo hath lowed, one-footed or two-footed or four-footed, she,

Who hath become eight footed or hath got nine feet, the thousand syllabled in the sublimest heaven.

तस्याः समुद्रा अधि वि क्षरन्ति तेन जीवन्ति प्रदिशश्चतस्रः ।
ततः क्षरत्यक्षरं तद्विश्वमुप जीवति ॥

I-164-42

It is from her that vast oceans of scriptures have sprung up; it is through her that all the four quarters are full of life. From her, indeed, the imperishable god unfolds Himself, and from Him, in very truth, the Universe draws its sustenance.

WILSON:

From her the clouds shed abundant rain, and thence (the people of) the four quarters live: thence the moisture spreads (to the grain), and the universe exists.

GRIFFITH:

From her descend in streams the seas of water; thereby the world's four regions have their being.

Thence flows the imperishable flood, and thence the universe hath life.

इन्द्रं मित्रं वरुणमग्निमाहुरथो दिव्यः स सुपर्णो गरुत्मान् ।
एकं सद्विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः ॥

I-164-46

Seers call that One Supreme Reality, our Sovereign Guide, by various names—such as, Indra, Mitra, Varuna, Agni, Garutman the heavenly bird of beauteous plumage, Yama and Matarishwan

WILSON

They have styled (him, the Sun), Indra, Mitra, Varuna, Agni, and he is the celestial, well-winged *Garutmat*, for learned persons call one by many names as they speak of Agni, Yama, Matarishwan

GRIFFITH

They call him Indra, Mitra, Varuna, Agni, and he is heavenly nobly-winged Garutman

To what is One, sages give many a title they call it Agni, Yama, Matarisvan

EDGERTON

They call it Indra, Mitra, Varuna, Fire (Agni) or it is the heavenly Sun-bird That which is one (neuter gender) the seers speak of in various terms, they call it Fire, Yama, Matarisman

Selctions from Mandala II

त्वम॑ग्ने द्यु॒भि॒स्त्वमा॑शुशु॒क्षणि॒स्त्वम॒द्भ्यस्त्वमश्म॑न॒स्परि॑ ।
त्वं वने॑भ्य॒स्त्वमोष॑धीभ्य॒स्त्वं नृ॒णां नृ॑पते जायसे॒ शुचि॑ः ॥

II-1-1

O Agni, our Guide Supreme, Lord of men, Thou shinest with resplendence, and to Thy devotees Thou dost manifest Thyself in Thy all-pure form, in waters, in stones, in forests and in herbs

WILSON:

Sovereign of men, Agni, thou art born for the days (of sacrifice), pure and all-irradiating, from the waters, from the stones, from trees, and from plants

GRIFFITH:

Thou, Agni, shining in thy glory through the days, art brought to life from out the waters, from the stone
From out the forest trees and herbs that grow on ground thou, Sovran Lord of men, art generated pure.

इन्द्र श्रेष्ठानि द्रविणानि धेहि चित्तिं दक्षस्य सुभगत्वमस्मे ।
पोषं रयीणामरिष्टिं तनूनां स्वाद्मानं वाचः सुदिनत्वमह्नाम् ॥

II-21-6,

Bestow upon us, Almighty, riches truly prizable, the sense of responsibility of conscientious men, and withal a gracious presence, let us increase our riches and resources Grant us the best of health, sweetness of speech and moving eloquence, may all our days be bright and happy

WILSON

Indra, bestow upon us most excellent treasures, (give us) the reputation of ability (to celebrate sacred rites), grant us prosperity, increase of wealth, security of person, sweetness of speech, and auspiciousness of days

GRIFFITH

Indra, bestow on us the best of treasures, the spirit of ability and fortune,
Increase of riches, safety of our bodies,charm of sweet speech and days of pleasant weather

GELDNER, KAEGI, ROTH

"Grant me, O God, the highest, best of treasures,
A judging mind, prosperity abiding,
Riches abundant, lasting health of body,
The grace of eloquence, and days propitious"

सुनीतिभिर्नयसि त्रायसे जनं यस्तुभ्यं दाशान्न तमंहो अश्नवत् ।
ब्रह्मद्विषस्तपनो मन्युमीरसि बृहस्पते महि तत्ते महित्वनम् ॥

II-23-4

Brihaspati, Thou leadest us along right lines and preservest all men. No sin, no dread, no distress will ever overtake the man who surrenders himself to Thee. Thou dost punish the ungodly and quell their anger. That supreme greatness of Thine baffles praise.

WILSON:

Thou leadest men, Brihaspati, by virtuous instructions; thou preservest them (from calamity); sin will never overtake him who presents (offerings) to thee; thou art the afflicter of him who hates (holy) prayers; thou art the punisher of wrath; such is thy great mightiness.

GRIFFITH:

Thou leadest with good guidance and preservest men; distress overtakes not him who offers gifts to thee,
Him who hates prayer thou punishest, Brihaspati, quelling his wrath; herein is thy great mightiness.

न तमंहो न दुरितं कुतश्चन नारातयस्तितिरुर्न द्वयाविनः ।
विश्वा इदस्माद्ध्वरसो वि बाधसे यं सुगोपा रक्षसि ब्रह्मणस्पते ॥५॥

II-23-5

No sin, no distress from any quarter, no enemies, no double-dealing 'friends', can ever overcome your devotee, O Brahmanaspati, Thou drivest away all dangerous elements from the path of him, whom Thou protectest with tender care

WILSON

The man whom thou, Brahmanaspati, a kind protector, defendest, neither sorrow nor sin, nor adversaries, nor dissemblers ever harm, for thou drivest away from him all injurious (things)

GRIFFITH

No sorrow, no distress from any side, no foes, no creatures double-tongued have overcome the man,—

Thou drivest all seductive fiends away from him whom, careful guard, thou keepest, Brahmanaspati

त्वं नो॑ गोपाः प॑थिकृद्वि॑चक्षणस्तव॑ व्रताय॑ मतिभि॑र्जरामहे ।
बृह॑स्पते यो नो॑ अभि ह्वरो॑ दधे स्वा तं म॑र्मर्तु दुच्छुना हर॑स्वती ॥

II-23-6

Brihaspati, Thou art our Saviour; Thou settest us on the right path; may we grow old in manifold wisdom in order that we can serve Thee best, may the rank delusion of the man who spins our perilous sophistries to inveigle us into wrong paths die down within him.

WILSON:

Thou, Brihaspati, art our protector, and the guide of (our) path; (thou art) the discerner (of all things): we worship with praises for thy adoration: may his own precipitate malice involve him (in destruction) who practises deceit against us.

GRIFFITH.

Thou art our keeper, wise, preparer of our paths: we, for thy service, sing to thee with hymns of praise.

Brihaspati, whoever lays a snare for us, him may his evil fate, precipitate, destroy.

उत वा यो नो मर्चयादनागसोऽरातीवा मर्तः सानुको वृकः ।
बृहस्पते अप तं वर्तया पथः सुगं नो अस्यै देववीतये कृधि ॥

II-23-7

Lord, Greatest of the great, keep him away from our path—the fiendish shark who, with implacable rancour, tortures us despite our innocence, carve out for us the safe and smooth road to divine Happiness

WILSON

Turn aside from (the true) path, Brihaspati, the arrogant and savage man who advances to injure us, although unoffending, and keep us in the right way for (the completion of) this offering to the gods

GRIFFITH

Him, too, who threatens us without offence of ours, the evil-minded, arrogant, rapacious man,—

Him, turn thou from our path away, Brihaspati give us fair access to this banquet of the gods

त्वया॑ हि॒तमप्य॑म॒प्सु भा॒गं धन्वान्वा मृ॑ग॒यसो॒ वि त॑स्थुः ।
वना॑नि॒ विभ्यो॒ नकि॑रस्य॒ तानि॑ व्र॒ता दे॒वस्य॑ सवि॒तुर्मि॑नन्ति ॥

II-38-7I

Wild beasts roaming the desert in search of water are refreshed by the thirst-allaying property with which you have endowed it Woods are there for birds None can break the dispensations of God Savitar, the Creator

WILSON

The animals search in dry places for the watery element which has been collected in the firmament by thee, the woods are assigned (by thee) to the birds no one obstructs these functions of the divine Savitar.

GRIFFITH.

The wild beasts spread through desert places seeking their watery share which thou hast set in waters

The woods are given to the birds These statutes of the God Savitar none disobeyeth.

Note: Savitar provides for the wild beasts of the desert and for the birds of the air.

न यस्येन्द्रो वरुणो न मित्रो व्रतमर्यमा न मिनन्ति रुद्रः ।
नारातयस्तमिदं स्वस्ति हुवे देवं सवितारं नमोभिः ॥

II-38-9

With reverent prostrations I pray to God Savitar, our Creator, whose ordainments no god—be he Indra, Varuna, Mitra, Aryaman, Rudra—nor any demon, can ever infringe.

WILSON:

I invite to this place, with reverential salutations, for my good, that divine Savitar, whose functions neither Indra, nor Varuna, nor Mitra, nor Aryaman, nor Rudra, nor the enemies (of the gods) impede.

GRIFFITH.

Him whose high law not Varuna nor Indra, not Mitra, Aryaman, nor Rudra breaketh,

Nor evil-hearted fiends, here for my welfare him I invoke, God Savitar, with worship.

भगं धियं वाजयन्तः पुरन्धिं नराशंसो ग्नास्पतिर्नो अव्याः ।
आये वामस्य सङ्गथे रयीणां प्रिया देवस्य सवितुः स्याम ॥

II-38-10

May God (Savitar), the Guardian of the Vedas, the adored of saints, bless our endeavours to better our lot, to expand our sphere of activities and grow in wisdom, let us stay dear unto Him (i e. may His Grace be with us) at all times—whether they be of joy or sorrow, plenty or penury.

WILSON.

May he, who is adored by men, the protector of the wives (of the gods), preserve us, when worshipping him who is auspicious, the object of meditation, and the all-wise: may we be the beloved of the divine Savitri, that we may (thence be successful) in the accumulation of wealth and the acquisition of cattle.

GRIFFITH:

May they who strengthen bliss, and thought and wisdom, and the Dames' Lord and Narasansa aid us,

That good may come to us and wealth be gathered, may we be Savitar the God's beloved.



अस्मभ्य तद्दिवो अद्भ्यः पृथिव्यास्त्वया दत्तं काम्यं राधं आ गात् ।
श यत्स्तोतृभ्य आपये भवात्युरुशसाय सवितर्जरित्रे ॥

II-38-11

Let mundane wealth, gifted us by Thee and desirable in its own way, wealth stemming from the heavens, the waters and the earth—be ours (or not), but most certainly, may that bliss vouchsafed to devotees and poets who ardently hymn Thee, be ours at all times

Wilson

May that desirable wealth which is granted to us Savitri by thee, proceed from the sky, from the waters, from the earth, and may the happiness (which belongs) to the race of those who eulogise thee, devolve upon me, repeating diligently thy praises

Griffith

So come to us our hearts desire, the bounty bestowed by thee, from heaven and earth and waters

That it be well with friends and those who praise thee, and Savitar, with the loudlauding singer

इन्द्रो अङ्ग महद्भयमभी षदप चुच्यवत् । स हि स्थिरो विचर्षणिः ॥

II-41-10

May the Almighty avert all dire calamities that are imminent He indeed is invincible and all-knowing.

WILSON.

May Indra dissipate all great and overpowering danger, for he is resolute, and the beholder of all

GRIFFITH'

Verily Indra, conquering all, driveth even mighty fear away,
For firm is he and swift to act.

इन्द्रश्च मृळयाति नो न नः पश्चादघं नशत्। भद्रं भवाति नः पुरः ॥

II-41-11

If Indra protects us no harm would pursue us from behind, and all good things will be in store for us.

WILSON:

If Indra provide for our happiness, evil will not come behind us, good will be before us

GRIFFITH:

Indra, be gracious unto us: sin shall not reach us afterward,
And good shall be before us still.

इन्द्र आशाभ्यस्परि सर्वाभ्यो अभयं करत् । जेता शत्रून्विचर्षणिः ॥

II-41-12

May the omniscient God, the vanquisher of all foes, make us safe and secure against dangers from any quarter

WILSON

Let Indra, the beholder of all, the conqueror of foes, send us security from all quarters

GRIFFITH

From all the regions of the world let Indra send security,
The foe subduer, swift to act

Selections from Mandala III

ईळे च त्वा यजमानो हविर्भिरीळे सखित्वं सुमतिं निकामः ।
देवैरवो मिमीहि सं जरित्रे रक्षा च नो दम्येभिरनीकैः ॥

III-1-15

I sing Thy glories while I worship Thee with sacrifices I praise Thee with a deep longing for Thy company and Thy good will Grant Thy protecting grace to me who laud Thee, even as Thou dost to divine beings Deign to save me from the legion of inner foes yet to be subdued.

WILSON.

I, the institutor of the rite, worship thee with oblations desirous of thy favour, I implore thy friendship: grant, along with the gods, protection to him who praises thee, preserve us with thy well-regulated rays

GRIFFITH:

I sacrificing serve thee with oblations and crave with longing thy good-will and friendship

Grant, with the Gods, thy grace to him who lauds thee, protect us with thy rays that guard the homestead

OLDENBERG:

I magnify thee, worshipping thee with offerings; I magnify (thee) desirous of thy friendship, of thy favour. Together with the gods give help to him who praises thee, and protect us with thy domestic faces

उपक्षेतारस्तव सुप्रणीतेऽग्ने विश्वानि धन्या दधानाः ।
सुरेतसा श्रवसा तुञ्जमाना अभि ष्याम पृतनायूँरदेवान् ॥

III-1-16

O gracious God Agni, our best Guide, we own all the choicest things of life, as we fervently prayed for Thy Grace Let us protect the pious with all our power and put down the hosts of godless people

WILSON

Approaching thee, benevolent Agni, and performing all holy acts that are the cause of opulence, offering oblations with earnestness and in abundance, may we overcome the hostile hosts that are without gods

GRIFFITH

May we, O Agni, thou who leadest wisely, thy followers and masters of all treasures,

Strong in the glory of our noble offspring, subdue the godless when they seek the battle

OLDENBERG

As thy followers, O Agni, best leader, winning all precious (treasures), pressing onward with fertile glory, may we overcome the godless who seek to combat us

आ नो गहि सख्येभिः शिवेभिर्महान्महीभिरूतिभिः सरण्यन् ।
अस्मे रयिं बहुलं सन्तरुत्रं सुवाचं भागं यशसं कृधी नः ॥

III-1-19

) Supreme Agni, speed on to us with pure and exalted love, h priceless blessings, bestow upon us wealth abundant, there-enabling us to tide over all the ills of life; dower us with rming eloquence, good fortune and fair name.

ILSON:

Come to us with friendly, auspicious, and mighty aids, thou ho art great and all-pervading: bestow upon us ample riches, fe from injury, well-spoken of, desirable, and renowned.

RIFFITH:

Come unto us with thine auspicious friendship, come speeding, Mighty, with thy mighty succours

Grant us abundant wealth that saves from danger, that brings a good repute, a glorious portion

OLDENBERG:

Come to us with thy gracious friendship, speeding, great, with thy great blessings. Bestow on us plentiful victorious wealth; make our share glorious and adorned with fine speech.

चक्रियों विश्वा भुवनाभि सासहिश्चक्रिर्देवेष्वा दुवः ।
आ देवेषु यतत आ सुवीर्ये आ शंस उत नृणाम् ॥
III-16-4

He who fashioned these worlds pervades them He bears with many a lapse of ours and helps the pious in countless ways for the godly He works unceasingly, for the brave in a right cause, for the Teachers of the race

WILSON

He who is the Maker pervades all worlds, he the enduring Maker of all bears our offerings to the gods He is present with the devout (worshippers) and amidst the heroism and the devotions of men

GRIFFITH

He who made all that lives, who passes all in might, who orders service to the Gods,

He works among the Gods, he works in hero strength, yea, also in the praise of men

OLDENBERG

The maker who victoriously (stands) over all beings the maker who makers the praise arrive among the gods he stands firm among the gods, among the host of heroes, firm also in the praise of men.

मा नो अग्नेऽमतये मावीरतायै रीरधः ।
मागोतायै सहसस्पुत्र मा निदेऽप द्वेषांस्या कृधि ॥

III-16-5

Torture us not, O Agni, Son of Strength, by making us victims to nescience (avidya), by turning us into cravens Doom us not to abject submissiveness and the itch for unbridled captiousness Purge enmity and hatred from us (our hearts)

WILSON

Consign us not, Agni, to malignity, (doom) us not to the absence of posterity, nor, son of strength, to the want of cattle, nor to reproach: drive away (all) animosities

GRIFFITH:

Give us not up to indigence, Agni, nor want of hero sons,
Nor, Son of Strength, to lack of cattle, nor to blame Drive thou our enemies away.

OLDENBERG:

Give us not up, Agni, to want of thought nor to want of heroes nor to want of cows, O son of strength, nor to the scoffer. Drive away hostile powers.

अग्निं सुदीतिं सुदृशं गृणन्तो नमस्यामस्त्वेड्यं जातवेदः ।
त्वां दूतमरतिं हव्यवाहं देवा अकृण्वन्नमृतस्य नाभिम् ॥

(III-17-4)

Omniscient Agni, adorable beyond all, Thee we worship and glorify as self-luminous and passing beautiful Godly souls look upon Thee as their selfless envoy, as their prime source of food here and as the bringer of immortality hereafter

WILSON

Jatavedas, we venerate thee, glorifying the brilliant, beautiful, adorable Agni the gods have made thee their messenger, the disinterested bearer of oblations, the centre of ambrosia

GRIFFITH

Agni most bright and fair with song we honour, yea, the adorable, O Jatavedas

Thee, envoy, messenger, oblation-bearer, the Gods have made the centre of life eternal

OLDENBERG

Praising Agni full of splendour, full of beauty, we adore thee, O Gatavedas, deserving to be magnified Thee the gods have made their messenger, their steward, and carrier of offerings, the navel of immortality

दिदृक्षन्त उषसो यामन्नक्तोर्विवस्वत्या महि चित्रमनीकम् ।
विश्वे जानन्ति महिना यदागादिन्द्रस्य कर्म सुकृता पुरूणि ॥

III-30-13

Men long to behold the great, wondrous light of the sun when upsprings the dawn on the passing of night, and, at the advent of the dawn, all men realize the unnumbered works of God (Indra), good and glorious

Wilson

All men are anxious to behold the great and variegated host (of the solar rays) at the issuing of the dawn after the night has been displaced, and when the morning has come, they recognise the many great and glorious acts of Indra

Griffith

Men gladly in the course of night would look on the broad bright front of the refulgent Morning,

And all acknowledge, when she comes in glory, the manifold and goodly works of Indra

महि ज्योतिर्निहितं वक्षणास्वामा पक्वं चरति बिभ्रती गौः ।
विश्वं स्वाद्म सम्भृतमुस्रियायां यत्सीमिन्द्रो अदधाद्भोजनाय ॥

III-30-14

What effulgence (i.e., milk) is stored in the udders of a cow! No food in herself, the cow even as she moves about bears within her ripe milk. All sweetness is collected in the cow, for God Himself (Indra Himself) has placed it in her for the happy sustenance of all

WILSON

A great light has been shed upon the rivers: the cow yet immature grazes, charged with the ripe (milk), for Indra has placed in the cow all this collected sweetness for food.

GRIFFITH

A mighty splendour rests upon her bosom: bearing ripe milk the Cow, unripe, advances

All sweetness is collected in the Heifer, sweetness which Indra made for our enjoyment

उद्वृ॑ह॒ रक्षः॑ स॒हमू॑लमिन्द्र वृ॒श्चा मध्यं॒ प्रत्यग्रं॑ शृणीहि ।
आ कीव॑तः सल॒लूकं॑ चकर्थ ब्रह्म॒द्विषे॒ तपु॑षिं हे॒तिम॑स्य ॥

III-30-17

God All-Powerful, root out the entire army of fiendish beings, whether they be at the rear, in the middle, or at the van—extirpate them utterly. Protect the good, whoever they be and wherever they may be; hurl Thy flaming dart at the haters of the Supreme.

WILSON.

Pluck up the *Rakshasas*, Indra, by the root, cut asunder the middle, blight the summit: to whatever remote (regions) thou hast driven the sinner, cast upon the enemy of the *Veda* thy consuming weapon.

GRIFFITH:

Root up the race of Rakshasas, O Indra; rend it in front and crush it in the middle.

How long hast thou behaved as one who wavers? Cast thy hot dart at him who hates devotion.

सतः सतः प्रतिमानं पुरोभूर्विश्वा वेद जनिमा हन्ति शुष्णम् ।
प्र णो दिवः पदवीर्गव्युरर्चन्त्सखा सखीँरमुञ्चन्निरवद्यात् ॥

III-31-8

The Pattern and Exemplar of all that is good, He is far, far ahead of all of us He knows all beings and all events May He, our Friend of friends, who from the fulness of His heart shows the path to Heaven, free us from sin

WILSON

May he who is the type of all that is excellent, the anticipator (of his foes), he who knows all that is born, who destroys Shushna, the far-seeing, the restorer of cattle, may he, a friend coming from heaven, honouring us as his friends, be free from all reproach

GRIFFITH

Peer of each noble thing, yea, all-excelling, all creatures doth he know, he slayeth Sushna

Our Leader, fain for war, singing from heaven, as Friend he saved his lovers from dishonour

मह्या ते सख्यं वश्मि शक्तीरा वृत्रघ्ने नियुतो यन्ति पूर्वीः ।
महि स्तोत्रमव आगन्म सूरेरस्माकं सु मघवन्बोधि गोपाः ॥

III-31-14

I yearn for Thy great friendship and Thy great powers Billions of powers, each inexhaustible, reside in Thee, the destroyer of nescience May we fervently praise Thee and deserve to be protected by Thee that art omniscient Omnipotent God, know that Thou art our only Protector and Guardian

WILSON

I wish, Indra, for thy friendship, and (the exercise of) thy powers Many horses come to the slayer of Vritra we offer to thee, sage, great praise and oblations consider thyself, Maghavan, as our protector

GRIFFITH

I crave thy powers, I crave thy *mighty friendship*: full *many* a team goes to the Vritra-slayer

Great is the laud, we seek the *Prince's favour* Be thou O Maghavan, our guard and keeper

विष्णुं स्तोमासः पुरुदस्ममर्का भगस्येव कारिणो यामनि ग्मन् ।
उरुक्रमः ककुहो यस्य पूर्वीर्न मर्धन्ति युवतयो जनित्रीः ॥

III-54-14

*May (all our) hymns and psalms, which usher in our good for*tune at the destined moment, reach Vishnu, the All-Doer—the Great Lord of Mighty Strides, whom the vast regions of space, ever youthful, ever bringing forth (unnumbered) beings, dare not disobey

WILSON:

May (our) praises and prayers, the causes of good fortune, attain at this sacrifice Vishnu, the object of many rites: he, the wide-*stepping*, whose *commands the many-blending regions of space*, the generators (of all beings), do not disobey.

GRIFFITH:

To Vishnu rich in marvels, songs and praises shall go as singers on the road of Bhaga,
The Chieftain of the Mighty Stride, whose Mothers, the many young Dames, never disregard him

नि वेवेति पलितो दूत आस्वन्तर्महाँश्चरति रोचनेन ।
वपूंषि बिभ्रदभि नो वि चष्टे महद्देवानामसुरत्वमेकम् ॥

III-55-9

God, as the Eternal Messenger, Agni, is present in all herbs, the Omnipotent shines forth in all celestial luminaries Assuming manifold forms, He oversees all of us Verily, the stupendous might of gods springs from this sole and supreme God.

WILSON:

In those (plants) the aged messenger (of the gods) constantly abides: mighty, he passes with the radiant (sun) through the regions of space; assuming various forms, he looks (complacently) upon us: great and unequalled is the might of the gods

GRIFFITH:

Deep within these the hoary envoy pierceth, mighty, he goeth to the realm of splendour,

And looketh on us, clad in wondrous beauty. Great is the Gods' supreme and sole dominion

विष्णुर्गोपाः प॒र॒मं पा॑ति पाथः॑ प्रि॒या धामा॑न्य॒मृता॒ दधा॑नः ।
अ॒ग्निष्टा विश्वा॒ भुव॑नानि वेद म॒हद्दे॒वाना॑मसुर॒त्वमेक॑म् ॥

III-55-10

Vishnu, the All-Protector, ever maintains His Supreme nature,—always master of infinite powers, powers superb and immortal. The Supreme God (Agni) knows all worlds Verily, the stupendous might of gods springs from this sole and supreme God

WILSON

Pervading and protecting (all), possessing grateful and immortal radiance, he preserves the supreme path (of the rains), for Agni knows all these worlds: great and unequalled is the might of the gods

GRIFFITH

Vishnu, the guardian, keeps the loftiest station, upholding dear, immortal dwelling places

Agni knows well all these created beings Great is the Gods' supreme and sole dominion

देवस्त्वष्टा सविता विश्वरूपः पुपोष प्रजाः पुरुधा जजान ।
इमा च विश्वा भुवनान्यस्य महद्देवानामसुरत्वमेकम् ॥

III-55-19

The supreme, omnific Lord, our Creator and Impeller, brings into existence beings of infinite species and provides for their sustenance in ways manifold and mysterious. His, indeed, are all these worlds: verily, the stupendous might of gods springs from this sole and supreme God.

W:

The divine Twashtri the impeller (of all), the multiform, has begotten and nourished a numerous progeny, for all these worlds are of him; great and unequalled is the might of the gods.

G:

Tvashtar the God, the omniform Creator, begets and feeds mankind in various manner.

His, verily, are all these living creatures. Great is the Gods' supreme and sole dominion.

निष्षिध्वरीस्त ओषधीरुतापो रयिं त इन्द्र पृथिवी बिभर्ति ।
सखायस्ते वामभाजः स्याम महद्देवानामसुरत्वमेकम् ॥

III-55-22

ɔd All-Powerful, herbs are pregnant with their infinite potencies, because Thou art present in them, thanks to Thee, the seas and earth contain treasures of price May we be, as Thy friends, getting all the best things from Thee verily the stupendous might of gods springs from this sole and supreme God

WILSON

The plants, Indra, come to perfection by thee, from thee the waters (flow), earth bears her treasures for thee may we, thy friends, be sharers of these blessings great and unequalled is the might of the gods

GRIFFITH

Rich in their gifts for thee are herbs and waters, and earth brings all her wealth for thee, O Indra May we as friends of thine share goodly treasures, Great is the Gods' supreme and sole dominion

इमां च नः पृथिवीं विश्वधाया उप क्षेति हितमित्रो न राजा ।
पुरःसदः शर्मसदो न वीरा महद्देवानामसुरत्वमेकम् ॥

III-55-21

God, the Supreme Demiurge, is ever with this Universe like a king benign and with a friend's solicitude, like a valiant soldier He always marches ahead of us and ever waits for (the opportunity to give us happiness) our happiness· verily, the stupendous might of gods springs from this sole and supreme God

GRIFFITH

Our king, the nourisher of all, abides (in the firmament) nearest to this earth like a benevolent friend the valiant (Maruts) precede him (when abroad), and dwell in his mansion: great and unequalled is the might of the gods

WILSON

Yea, and on this our earth the All-Sustainer dwells like a king with noble friends about him

In His protection heroes 'rest in safety. Great is the Gods' supreme and sole dominion

निष्षिध्वरीस्त ओषधीरुतापो रयिं त इन्द्र पृथिवी बिभर्ति ।
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Selections from Mandala IV

त्मचित्तिं चिनवद्विविद्वान्पृष्ठेव वीता वृजिना च मर्तान् ।
नः स्वपत्याय देव दितिं च रास्वादितिमुरुष्य ॥

IV-2-11

The truly wise man is able to distinguish enlightenment from darkness, to tell wise men from ignorant, even as an experienced groom is able to distinguish straight and shapely backs of horses from the crooked and mis-shapen ones May we, through Thy grace get abundant riches, beget heroic progeny Endow us with generosity, and keep away from us close-fistedness (or, save the liberal and shun the greedy)

WILSON

May the wise Agni discriminate between virtue and vice, between (virtuous and wicked) men, as a (groom distinguishes between) the strong and weak backs (of horses) enrich us with wealth accompanied by virtuous offspring be bountiful to the liberal giver, shun him who gives not

GRIFFITH

May he who knows distinguish sense and folly of men, like straight and crooked backs of horses
Lead us, O God, to wealth and noble offspring keep penury afar and grant us plenty

OLDENBERG

May he, the knowing one, distinguish wisdom and folly

of mortals, like straight and crooked backs (of horses) And for the sake of wealth and noble offspring, O god, grant us Diti and keep off Aditi

सुकर्माणः सुरुचो देवयन्तोऽयो न देवा जनिमा धमन्तः ।
शुचन्तो अग्निं ववृधन्त इन्द्रमूर्वं गव्यं परिषदन्तो अग्मन् ॥

IV-2-17

The godly, who are ever questing after God, are ever engaged in pious acts, resplendent with spiritual lustre, purify their life, just as a smith smelts the ore. Perpetually striving for more and more light of the Almighty, our Eternal Guide, endeavouring to spread that light everywhere, and holding spiritual colloquiums, they acquire Vedic wisdom high and occult

WILSON:

Performers of good works, brilliant and devout, the praises of the gods have freed their birth from impurity, as (a smith heats) iron: exciting Agni, elevating Indra, and wandering about (in search), they have gone to the vast (hidden) herd of cattle

GRIFFITH:

Gods doing holy acts, devout, resplendent, smelting like ore their human generations.
Enkindling Agni and exalting Indra, they came encompassing the stall of cattle.

OLDENBERG:

The pious men, well performing the acts (of worship), resplendent, melting the gods like ors, kindling Agni, strengthening Indra, went along, besieging the stall of cows.

ऋतेन॑ ऋतं निय॑तमीळ आ गो रामा सचा मधु॑मत् पक्वम॑ग्ने ।
कृष्णा सती रुश॑ता धासिनैषा जाम॑र्येण पय॑सा पीपाय ॥

IV-3-9

With fervent devotion I hymn the unchanging scheme of creation designed by the eternal God from eternity to eternity The cow, no food in itself, yields rich and sweet milk, O Agni Though she is black, it is surprising that she nourishes all mankind with her milk so stainlessly white, so nutritive, so healthful

Wilson

I solicit, Agni, the milk of the cow, essential for the sacrifice yet immature, (she possesses) the sweet and ripe (fluid) black though she be, yet with her white nutritious milk, she maintains mankind in existence

Griffith

I crave the cow's true gift arranged by Order though raw, she hath the sweet ripe juice, O Agni

Though she is black of hue with milk she teemeth, nutritious, brightly shining, all-sustaining

Oldenberg

I Magnify the *Rita* of the cow ruled by *Rita* and also by the raw one, the honey-sweet, ripe (milk), O Agni Though being black this (cow) swells of bright drink, of milk

ऋतेन देवीरमृता अमृक्ता अर्णोभिरापो मधुमद्भिरग्ने ।
वाजी न सर्गेषु प्रस्तुभानः प्र सदमित्स्रवितवे दधन्युः ॥

IV-3-12

The holy rivers, O Agni, that protect all beings, flow on unimpeded, for ever and ever, with their sweet waters, like a steed spurred on—all at Thy bidding

WILSON

By sacrifice, Agni, the divine rivers immortal, unobstructed, continue perpetually to flow with sweet waters, like a horse that is being urged in its speed

GRIFFITH

By Law the Immortal Goddesses the Waters, with meath rich waves, O Agni and uninjured,
Like a strong courser lauded in his running, sped to flow onward swiftly and forever

OLDENBERG

By the *Rita* the immortal, uninjured goddesses, the Waters, O Agni, with their honey-sweet waves have sped forward for ever to flow (along their course), like a racer incited by shouting when (the race-horses) are let loose

स ते जानाति सुमतिं यविष्ठ य ईवते ब्रह्मणे गातुमैरत् ।
विश्वान्यस्मै सुदिनानि रायो द्युम्नान्यर्यो वि दुरो अभि द्यौत् ॥

IV-4-6

God ever in meridian youthfulness! *he* wins Thy Grace who fervently hymns the Brahma to be All happy days, all riches, all wisdom, all high places are in store for him, because Thou, their Master, dost bless him with these covetable things

WILSON

He experiences thy good favour, youngest (*of the gods*), who offers praise to thee a Brahman coming quickly (to bestow felicity), to him are all prosperous days and wealth of cattle and treasures do thou, as the lord of sacrifice, shine upon his dwelling

GRIFFITH

Most youthful God, he knoweth well thy favour who gave *an impulse to this high devotion*

All fair days and magnificence of riches hast thou beamed upon the good man's portals

इह त्वा भूर्या चरेदुप त्मन्दोषावस्तर्दीदिवांसमनु द्यून् ।
क्रीळन्तस्त्वा सुमनसः सपेमाभि द्युम्ना तस्थिवांसो जनानाम् ॥

IV-4-9

May each and every one here, of his own accord, worship Thee manifesting Thyself so resplendently (in all things), day and night and all the days of the year May we, for our own part, serve Thee joyously, from the depths of our heart, to acquire knowledge even in the teeth of bitter opposition on all sides

WILSON

May every one of his own accord diligently worship thee, shining in the (hall) morning and evening, every day thus sporting in our dwellings, (enjoying) the wealth of (hostile) man, may we with happy hearts worship thee

GRIFFITH

Here of free choice let each one serve thee richly, resplendent day by day at eve and morning

So may we honour thee, content and joyous, passing beyond the glories of the people

OLDENBERG

May (the worshipper) here frequently of his own accord approach thee, O (god) who shinest in darkness, resplendent day by day Let us worship thee sporting and joyous, surpassing the splendour of (other) people

अस्वप्नजस्तरणयः सुशेवा अतन्द्रासोऽवृका अश्रमिष्ठाः ।
ते पायवः सध्र्यञ्चो निषद्याग्ने तव नः पान्त्वमूर ॥

IV-4-12

O Omniscient Agni, may Thy all-protecting powers which are always in inseparable union, most gladdening to think of, which are ever potent to take us over all hurdles—powers never flagging, never in the least harmful—never exhaustible, preserve us who are seated where they (Thy powers) are

Wilson

All-wise Agni, may thy protecting (rays) unslumbering, alert, propitious, unslothful, benignant, unwearied, co-operating, having taken their place (at this sacrifice), preserve us

Griffith

Knowing no slumber, speedy and propitious, alert and ever friendly, most unwearied,
May thy protecting powers, unerring Agni, taking their places here, combined, preserve

ऋतं वोचे नमसा पृच्छ्यमानस्तवाशसा जातवेदो यदीदम् ।
त्वमस्य क्षयसि यद्ध विश्वं दिवि यदु द्रविणं यत्पृथिव्याम् ॥

IV-5-11

O Omniscient, Omnipotent God, Jatavedas! At the request of earnest seekers, with great reverence I proclaim the truth that whatever exists exists by Thy blessings, that Thou art the Master of all this Universe, of all the wealth that is in Heaven or on Earth

WILSON

Interrogated with respect, I declare the truth, that this (wealth is acquired), Jatavedas, by the praise of thee thou rulest over it, (over) all that (it may be), the wealth that is in heaven or on earth

GRIFFITH

With reverence I declare the law, O Agni, what is, comes by thine order, Jatavedas

Of this, what'er it be, thou art the Sovran, yea all the wealth that is in earth or heaven

OLDENBERG

I speak, when being asked *Rita* (i e truth), out of reverence (for Agni, or for the gods), out of hope placed in thee O Gatavedas, as I am here Thou rulest over all this wealth whatever (dwells) in heaven and earth

अनायतो अनिबद्धः कथायं न्यङ्ङुत्तानोऽव पद्यते न ।
कया याति स्वधया को ददर्श दिवः स्कम्भः समृतः पाति नाकम् ॥

IV-14-5

He is not governed by any (power) above Him, He cannot be obstructed Ever high, He cannot, by any means or by any one, be brought down He always moves with the absolute independence, that is His indicium Pillar unshakable of the firmament that He is, He swerves not an ace from His own laws The Sovereign Lord He is of final Beatitude

WILSON

This sun, not far removed and unobstructed, whether looking downwards or looking upwards, is harmed by no one what is the power by which he travels? who has (truly) beheld him who, as the collective pillar of heaven, sustains the sky?

GRIFFITH

How is it that, unbound and unsupported, he falleth not although directed downward?

By what self-power moves he? Who hath seen it? He guards the vault of heaven, a close-set pillar

ववक्ष इन्द्रो अमितमृजीष्युभे आ पप्रौ रोदसी महित्वा ।
अतश्चिदस्य महिमा वि रेच्यभि यो विश्वा भुवना बभूव ॥

IV-16-5

The Almighty, who deigns to accept the stale, tasteless Soma from His devotee, confers on him countless bounties He fills both Heaven and Earth by *His vastness. His Greatness, however,* infinitely transcends His vastness By His excellences, He overtops all the worlds put together

WILSON

Indra, the accepter of the stale Soma, sustains infinite greatness, and has filled heaven and earth by his magnitude therefore has the vastness of him who has surpassed all the regions, exceeded (the world)

GRIFFITH

Indra, Impetuous One, hath waxed immensely he with his vastness hath filled earth and heaven

E'en beyond this his majesty extendeth who hath exceeded all the worlds in greatness

य एक इच्च्यावयति प्र भूमा राजा कृष्टीनां पुरुहूत इन्द्रः ।
सत्यमेनमनु विश्वे मदन्ति रातिं देवस्य गृणतो मघोनः ॥

IV-17-5

God Almighty, the Supreme Being the Sovereign of all people, worshipped of unnumbered beings, is the only one who can humble the haughty In very truth, all souls rejoice only upon receiving the bounties bestowed on them by this omnipotent God when invoked with deep piety

WILSON

All men, praising the munificence of the divine Maghavan, verily glorify him who alone casts down many, Indra, the king of men, the adored of many

GRIFFITH

He who alone overthrows the world of creatures, Indra the peoples' King, invoked of many—

Verily all rejoice in Him, extolling the boons which Maghavan the God hath sent them

य एक इच्च्यावयति प्र भूमा राजा कृष्टीनां पुरुहूत इन्द्रः ।
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All men, praising the munificence of the divine Maghava verily glorify him who alone casts down many, Indra, the ki of men, the adored of many

GRIFFITH

He who alone overthrows the world of creatures, Indra peoples' King, invoked of many—

Verily all rejoice in Him, extolling the boons which Magha the God hath sent them

स्तु॒त इन्द्रो॑ म॒घवा॒ यद्ध॑ वृ॒त्रा भू॒रीण्येको॑ अप्र॒तीनि॑ हन्ति ।
अ॒स्य प्रि॒यो ज॑रि॒ता यस्य॒ शर्म॒न्नकि॑र्दे॒वा वारय॑न्ते॒ न मर्ता॑ः ॥

IV-17-19

When the Almighty (Indra) is adored, He by Himself, destroys our sins, be they countless and ever so heinous Most dear unto Him is the devotee who sings His glories, when he is under His gracious protection, none, divine or human, can do him the least harm

WILSON

When Indra the possessor of opulence, is glorified, he singly destroys many unyielding foes the worshipper is dear to him (who relies) on his protection, and neither gods nor men molest him

GRIFFITH

Alone, when Indra Maghavan is lauded, he slayeth many ne'er-resisted Vriatras

Him in whose keeping is the well-loved singer never do gods or mortals stay or hinder

त्राता नो बोधि दद॑शान आपिरभिख्याता म॑र्डिता सोम्यानाम् ।
सखा पिता पितृतमः पितृणां कर्तेमु लोकमुशते वयोधाः ॥

IV-17-17

God-minded as we are, be Thou our Protector, our close relation calling on us time and oft, our best mentor, our great benefactor, be thou our intimate Friend, our Father, most affectionate of fathers To crown all this, Thou hast created a special world for Thy devotees, bestowing upon them immortality.

WILSON

Be our preserver, thou who art looking (benevolently upon) all, a kinsman to us, a *supervisor (of all things)*, a bestower of felicity on those who are worthy to offer libations, a friend, a protector, a defender in the highest degree amongst defenders, a creator, (be thou who bestowest) the world of heaven upon him who desires it, the giver to us of food

GRIFFITH

Be thou our guardian, show thyself our kinsman, watching and blessing those who pour the Soma,
As friend, as Sire, most fatherly of fathers, giving the suppliant, vital strength and freedom

GELDNER, KAEGI AND ROTH

Appearing as our friend, do thou defend us,—
The Soma-presser's comforter and safeguard,
Friend, father thou, most fatherly of fathers,
Who gives the suppliant life, and grants him freedom.

स्तुत इन्द्रो मघवा यद्ध वृत्रा भूरीण्येको अप्रतीनि हन्ति ।
अस्य प्रियो जरिता यस्य शर्मन्नकिर्देवा वारयन्ते न मर्ताः ॥

IV-17-19

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GRIFFITH

Alone, when Indra Maghavan is lauded, he slayeth many ne'er-resisted Vriatras

Him in whose keeping is the well-loved singer never do gods or mortals stay or hinder

ऋतस्य हि शुरुधः सन्ति पूर्वीर्ऋतस्य धीतिर्वृजिनानि हन्ति ।
ऋतस्य श्लोको बधिरा ततर्द कर्णा बुधानः शुचमान आयोः ॥

IV-23-8

Infinite are the powers of *Rita* (God-Dharma), which puts an end to all afflictions, the contemplation of *Rita* dispels all sins. The (Vedic) praise of *Rita*, so illuminating and so purifying to living beings, would impress and inspire even unheeding ears

Wilson

Many are the waters of *Rita*, the adoration of Rita destroys iniquities, the intelligent and brilliant praise of *Rita* has opened the deaf (ears) of man

Griffith

Eternal law hath varied food that strengthens, thought of eternal Law removes transgressions

The praise-hymn of eternal Law arousing, glowing, hath opened the deaf ears of the living

ऋतस्य हि शुरुधः सन्ति पूर्वीर्ऋतस्य धीतिर्वृजिनानि हन्ति ।
ऋतस्य श्लोको बधिरा ततर्द कर्णा बुधानः शुचमान आयोः ॥

IV-23-8

Infinite are the powers of Rita (God-Dharma), which puts an end to all afflictions, the contemplation of Rita dispels all sins The (Vedic) praise of Rita, so illuminating and so purifying to living beings, would impress and inspire even unheeding ears

WILSON

Many are the waters of *Rita*, the adoration of Rita destroys iniquities, the intelligent and brilliant praise of *Rita* has opened the deaf (ears) of man

GRIFFITH

Eternal law hath varied food that strengthens, thought of eternal Law removes transgressions
The praise-hymn of eternal Law arousing, glowing, hath opened the deaf ears of the living

ऋतस्य दृळ्हा धरुणानि सन्ति पुरूणि चन्द्रा वपुषे वपूंषि ।
ऋतेन दीर्घमिषणन्त पृक्ष ऋतेन गाव ऋतमा विवेशुः ॥

IV-23-9

The laws of *Rita* are firm and resistless For the good of living beings *Rita* assumes forms infinite and beauteous Because there is *Rita*, men hope for long-lasting food The Vedas enshrine eternal Truth within themselves by the grace of *Rita*

WILSON

Many are the stable, sustaining, delightful forms of the embodied *Rita* by *Rita* are (the pious) expectant of food, by *Rita* have the kine entered into the sacrifice

GRIFFITH

Firm-seated are the eternal Law's foundations, in its fair form are many splendid beauties

By holy Law long lasting food they bring us, by holy Law have cows come to our worship

ऋतं येमान ऋतमिद्वनोत्यृतस्य शुष्मस्तुरया उ गव्युः ।
ऋताय पृथ्वी बहुले गभीरे ऋताय धेनू परमे दुहाते ॥

IV-23-10

One who clings fast to Rita will attain Rita itself The strength of Rita is so far-reaching that it brings wisdom to those that ensue it Earth and Heaven, so vast, so deep, owe their existence to Rita These two supernal cows yield their ambrosial milk (their treasured contents) for the gratification of Rita

WILSON

The (worshipper) subjecting *Rita* (to his will) verily enjoys *Rita* the strength of *Rita* is (developed) with speed, and is desirous of (possessing) water to *Rita* belong the wide and profound heaven and earth supreme milch-kine, they yield their milk to *Rita*

GRIFFITH

Fixing eternal Law he too upholds it swift moves the might of Law and wins the booty

To Law belong the vast deep Earth and Heaven Milch-kine supreme to Law their milk they render

हंसः शुचिषद्वसुरन्तरिक्षसद्धोता वेदिषदतिथिर्दुरोणसत् ।
नृषद्वरसदृतसद्व्योमसदब्जा गोजा ऋतजा अद्रिजा ऋतम् ॥

IV-40-5

All-pervading Rita, the unchangeable Supreme Being, is the purest of the pure; He dwells in holy men, in the mid-regions; He is the priest at the altar, the guest in the house The Supreme Being indwells all men, all excellent things and permeates all eternal laws, He pervades the firmament, manifests Himself in the waters, on the earth, in sacrifice, in mountains

WILSON.

He is Hansa, (the sun), dwelling in light, Vasu, (the wind), dwelling in the firmament; the invoker of the gods (Agni), dwelling on the altar, the guest (of the worshipper), dwelling in the house (as the culinary fire), the dweller amongst men, (as consciousness), the dweller in the most excellent (orb, the sun), the dweller in truth, the dweller in the sky (the air), born in the waters, in the rays of light, in the verity (of manifestation) in the (eastern) mountain, the truth (itself)

GRIFFITH

The Hansa homed in light, the Vasu in mid-air, the priest beside the altar, in the house the guest,
Dweller in noblest place, mid men, in truth, in sky, born of flood, kine, truth, mountain, he is holy Law.

यस्तस्तम्भ सहसा वि ज्मो अन्तान्बृहस्पतिस्त्रिषधस्थो रवेण ।
तं प्रत्नास ऋषयो दीध्यानाः पुरो विप्रा दधिरे मन्द्रजिह्वम् ॥

IV-50-1

God, the sovereign Lord of even the highest (*Brihaspati*), seated in His three headquarters, firmly holds aloft, by a mere word of command, the ends of the whole Universe, through His might Him, of mellifluous tongue, ancient sages compelled to stand before them, after long meditation

WILSON

The ancient sages, illustrious, intelligent, have placed before (them) the pleasing-tongued Brihaspati, who propped up by (his) strength the ends of the earth, and who abides with noise in the three regions

GRIFFITH

Him who with might hath propped earth's ends, who sitteth in threefold seat, Brihaspati, with thunder,
Him of the pleasant tongue have ancient sages, deep-thinking, holy singers, set before them

MACDONELL

Brihaspati who occupying three seats with roar has propped asunder with might the ends of the earth, him, the charming-tongued, the ancient seers, the wise, pondering, placed at their head

THOMAS:

Brihaspati who stands in three abodes has supported on high with thunder-roar the ends of the earth. Him of intoxicating speech have the meditating sages, the wise ones, placed at their head.

स इत्क्षेति सुधित ओकसि स्वे तस्मा इळा पिन्वते विश्वदानीम् ।
तस्मै विशः स्वयमेवा नमन्ते यस्मिन्ब्रह्मा राजनि पूर्व एति ॥

IV-50-8

He, most blissful, resides only in Himself, because of Him the earth yields food at all times Pious people bow to Him of their own accord, even Brahma, the first and foremost of souls, gladly and reverently acknowledges his subordination to Him

WILSON

Verily he abides prosperous in his own abode, for him the earth bears fruit at all seasons, to him (his) subjects willingly pay homage, the prince, to whom the Brahmana first, (duly reverenced), repairs

GRIFFITH

In his own house he dwells in peace and comfort, to him for ever holy food flows richly

To him the people with free will pay homage—the King with whom the Brahman hath precedence

MACDONELL

That king dwells well-established in his own abode, to him the consecrated food always yields abundance, to him his subjects bow down of their own accord, with whom the priest has precedence

THOMAS

That king abides well established in his dwellings, to him the sacrificial food is even fruitful, to him the tribes even of themselves make obeisance, with whom a brahmin-priest has precedence

अचित्ती यच्चकृमा दैव्ये जने दीनैर्दक्षैः प्रभूती पूरुषत्वता ।
देवेषु च सवितर्मानुषेषु च त्वं नो अत्र सुवतादनागसः ॥३॥

IV-54-3

O Savitar, whatever sins we might have committed against the godly, against the diverse manifestations of God, or even against common people, through ignorance, through weakness, through hauteur, or through our being after all human, do Thou absolve us from them

WILSON

If, Savitri, through ignorance, through pride in feeble or powerful (dependants), or through human infirmity, we have committed (offence) against thy divine person, or against gods or men do thou on this occasion hold us to be unoffending

GRIFFITH

If we, men as we are, have sinned against the Gods through want of thought, in weakness, or through insolence,
Absolve us from the guilt and make us free from sin, O Savitar, alike among both gods and men

न प्रमिये सवितुर्दैव्यस्य तद्यथा विश्वं भुवनं धारयिष्यति ।
यत्पृथिव्या वरिमन्ना स्वङ्गुरिर्वर्ष्मन्दिवः सुवति सत्यमस्य तत् ॥

IV-54-4

May that power of the Creator (Savitar) be not ignored—the power by which He maintains the whole world, the power by which He, of beautiful fingers, brings vastness to the earth and splendour to the sky. All His creations are true—absolutely true

WILSON:

(It is) not (fit) to obstruct (the acts) of the divine Savitri, since by them he upholds the whole world, whereby his gracious hand spreads fertility over the extent of the earth, and the magnitude of the heaven; such is his true (power).

GRIFFITH:

None may impede that power of Savitar the God whereby he will maintain the universal world.
What the fair-fingered God brings forth on earth's expanse or in the height of heaven, that work of his stands sure.

समुद्रादूर्मिर्मधुमाँ उदारदुपांशुना सममृतत्वमानट् ।
घृतस्य नाम गुह्यं यदस्ति जिह्वा देवानाममृतस्य नाभिः ॥

IV-58-1

From the Supreme Being, the bubbling Fount of all good things, that intensely sweet wave, namely, the Vedas, has sprung up, it has, along with the wisdom stored in it, become immortal This wave (the Vedas) happens to be the mystic name of the self-luminous Supreme It is the tongue of divine beings, the most potent instrument of our Emancipation

WILSON

The sweet water swells up from the firmament by the (solar) ray (man) obtains immortality that which is the secret name of clarified butter is the tongue of gods, the navel of ambrosia

GRIFFITH

Forth from the ocean sprang the wave of sweetness: together with the stalk it turned to Amrit,
That which is holy oil's mysterious title. but the Gods' tongue is truly Amrit's centre

वयं नाम प्र ब्रवामा घृतस्यास्मिन्यज्ञे धारयामा नमोभिः ।
उप ब्रह्मा शृणवच्छस्यमानं चतुःशृङ्गोऽवमीद्गौर एतत् ॥

IV-58-2

Let us chant the name of the Self-luminous God Let us meditate upon Him, at this sacrifice, with repeated salutations May the four-faced Brahma hear this being chanted, inasmuch as it was he, the stainlessly pure one, that passed on to us the Veda

WILSON

We celebrate the name *Ghrita* at this sacrifice, we offer it with adoration may the four-horned *Brahma* listen to its being glorified· the fair-complexioned deity perfects this rite

GRIFFITH

Let us declare aloud the name of Ghrita, and at this sacrifice hold it up with homage

So let the Brahman hear the praise we utter This hath the fourhorned Buffalo emitted

चत्वारि शृङ्गा त्रयो अस्य पादा द्वे शीर्षे सप्त हस्तासो अस्य ।
त्रिधा बद्धो वृषभो रोरवीति महो देवो मर्त्याँ आ विवेश ॥

IV-58-3

He has four horns, three feet, two heads, seven hands, the Bull, Sovereign God, Showerer of all bounties, has settled Himself in human beings, where, being chained by the three, He bellows (For the deep spiritual meaning of this mantra refer to the last part of 'Appendix')

WILSON

Four are his horns, three are his feet his heads are two, his hands are seven, the triple-bound showerer (of benefits) roars aloud the mighty deity has entered amongst men

GRIFFITH

Four are his horns, three are the feet that bear him, his heads are two, his hands are seven in number

Bound with a triple bond the Steer roars loudly the mighty God hath entered into mortals

त्रिधा हितं पणिभिर्गुह्यमानं गवि देवासो घृतमन्वविन्दन् ।
इन्द्र एकं सूर्य एकं जजान वेनादेकं स्वधया निष्टतक्षुः ॥

IV-58-4

The divine beings discovered the Light of Truth enveloped in darkness by the godless crew—the Truth presented crystal clear in its triple form in the Vedas: Indra illuminated one, Surya another; the third, seers brought to light from the inmost urge of their hearts deeply yearning for God.

WILSON:

The gods discovered the *Ghi* concealed by the *Panis*, placed three-fold in the cow: Indra generated one (portion), Surya another, the (other gods) fabricated one from the resplendent (Agni), for the sake of the oblation.

GRIFFITH:

That oil in triple shape the Gods discovered laid down within the Cow, concealed by Panis

Indra produced one shape, Surya another: by their own power they formed the third from Vena.

एता अर्षन्ति हृद्यात्समुद्राच्छतव्रजा रिपुणा नावचक्षे ।
घृतस्य धारा अभि चाकशीमि हिरण्ययो वेतसो मध्य आसाम् ॥

IV-58-5

From God, the abode of all supernal excellences and Beauty, flow down, in countless streams, the Vedas that are repositories of infinite Knowledge couched in manifold styles But the godless do not see them Through the grace of God I see the uninterrupted streams of Knowledge From among us who have seen the *Srutis*, Brahma stands out as the seer *par excellence*

WILSON

These hundred-channelled showers fall from the heart-delighting firmament, unobserved by the hostile (cloud) I look upon these showers of *Ghi*, (and behold) the golden *Vetasa* in the midst of them

GRIFFITH

From inmost reservoir in countless channels flow down these rivers which the foe beholds not

I look upon the streams of oil descending, and lo! the Golden Reed is there among them

सम्यक्स्रवन्ति सरितो न धेना अन्तर्हृदा मनसा पूयमानाः ।
एते अर्षन्त्यूर्मयो घृतस्य मृगा इव क्षिपणोरीषमाणाः ॥

IV-58-6

These soul-stirring *Srutis* flow like rivers that course on without the least interruption. They are most sacred, welling up as they do from the mind most concentrated. They are the waves of the Self-luminous sweeping on at great speed like deer scampering away through mortal fear of the huntsman

WILSON:

They flow uninterruptedly like pleasing rivers, purified by the mind that is seated in the heart: these streams of *Ghi* descend (upon the fire), like deer flying from the hunter

GRIFFITH:

Like rivers our libations flow together, cleansing themselves in inmost heart and spirit.

The streams of holy oil pour swiftly downward like the wild beasts that fly before the bowman.

सिन्धोरिव प्राध्वने शूघनासो वातप्रमियः पतयन्ति यह्वाः ।
घृतस्य धारा अरुषो न वाजी काष्ठा भिन्दन्नूर्मिभिः पिन्वमानः ॥

IV-58-7

Sruti's great streams of light, flow out (from the minds of sages) with the speed of a gale, like rapids rushing down a slope surging with the high waves of wisdom they break through all obstacles as does a mettlesome war-horse

WILSON

The streams of *Ghi* fall copious, swift as the wind, and rapid as the waters of a river down a declivity, breaking through the confining banks, and hurrying on with their waves, like a high-spirited steed

GRIFFITH

As rushing down the rapids of a river, flow swifter than the wind *the vigorous currents,*

The streams of oil in swelling fluctuation like a red courser bursting through the fences

अभि प्रवन्त समनेव योषाः कल्याण्यः स्मयमानासो अग्निम् ।
घृतस्य धाराः समिधो नसन्त ता जुषाणो हर्यति जातवेदाः ॥

IV-58-8

The Srutis, which are repositories of wisdom, unequivocally draw themselves to God, our Guide Supreme, just as loving wives, faithful and smiling, approach their husbands, and they highlight every aspect of God. The Omniscient Being, graciously pleased, equally longs for the Srutis

WILSON

The streams of *Ghi* incline to Agni as devoted wives, auspicious and smiling, to a husband: they feed (the flame) like fuel, and Jatavedas, propitiated, accepts them.

GRIFFITH:

Like women at a gathering fair to look on and gently smiling, they incline to Agni.

The streams of holy oil attain the fuel, and Jatavedas joyfully receives them.

कन्या इव वहतुमेतवा उ अञ्ज्यञ्जाना अभि चाकशीमि ।
यत्र सोमः सूयते यत्र यज्ञो घृतस्य धारा अभि तत्पवन्ते ॥

IV-58-9

I picture these Srutis, which centre round the Supreme and are adorned with beautiful figures of speech, as maidens that deck themselves with graceful ornaments when they go to wed the youth of their choice These streams of wisdom flow (i e are recited) where a sacrifice is performed and where the Soma is pressed

WILSON

I contemplate these streams of *Ghi* as they flow from where the *Soma* is effused, where the sacrifice (is solemnised), as maidens decorating themselves with unguents to go to the bridegroom

GRIFFITH

As maidens deck themselves with gay adornment to join the bridal feast I now behold them

Where Soma flows and sacrifice is ready, thither the streams of holy oil are running

अभ्यर्षत सुष्टुतिं गव्यमाजिमस्मासु भद्रा द्रविणानि धत्त ।
इमं यज्ञं नयत देवता नो घृतस्य धारा मधुमत्पवन्ते ॥

IV-58-10

Ye adored divinities, graciously accept our prayer, be pleased to confer on us the most auspicious wealth, sacred and infinitely varied, namely, the multitude of Vedas We pray ye, gods lead us to that sacrifice (sacred ceremonial) where the Srutis, words of high wisdom, bring sweet purity to us

WILSON

(Priests) address the pious praise, (the source) of herds of cattle bestow upon us auspicious riches convey this our sacrifice to the gods, (whereat) the streams of *Ghi* with sweetness descend

GRIFFITH

Send to our eulogy a herd of cattle bestow upon us excellent possessions

Bear to the gods the sacrifice we offer the streams of oil flow pure and full of sweetness

(*G's note* This is Sayana's interpretation The gods are addressed and asked to reward the singers)

धाम॑न्ते॒ विश्वं॒ भुव॑नमधि॒ श्रि॒तम॒न्तः स॑मु॒द्रे हृ॒द्य१॒न्तरायु॑षि ।
अ॒पामनी॑के स॒मिथे॒ य आभृ॑त॒स्तम॑श्याम॒ मधु॑मन्तं त ऊ॒र्मिम् ॥

IV-58-11

The whole universe is entirely dependent upon Thy power, which resides in the ocean, in the hearts of living beings, in their food (bringing longevity), in the vast expanse of waters, in sacrifice and in battle. May we enjoy Thy wave, all-pervading and sweet beyond compare

Wilson

The whole world, (Agni), finds an asylum in thine effulgence, whether it be in the ocean, in the heart (of man), in the life (of living beings), in the assemblage of the waters, or in warfare: may we attain that sweet-flavoured wave which is established in thy (essence)

Griffith·

The universe depends upon thy power and might within the sea, within the heart, within all life.

May we attain the sweetly-flavoured wave of thine, brought, at its gathering, o'er the surface of the floods

Selections from Mandala V

मातेव यद्भरसे पप्रथानो जनंजनं धायसे चक्षसे च ।
वयोवयो जरसे यद्दधानः परि त्मना विषुरूपो जिगासि ॥

V-15-4

Thou (Agni) dost create food of all kinds and digest it (after it is taken in) and thus Thou preservest all people like a mother, goading them on towards a better and richer life, towards clearer and broader vision, playing various roles, Thou preservest us all in every way

WILSON

When, everywhere predominating, thou cherishest all men like a mother, and (art implored by all) to behold and to support them, and when, being detained, thou maturest every kind of food, then, multiform (Agni), thou comprisest (all beings) in thyself

GRIFFITH

When like a mother, spreading forth to nourish, to cherish and regard each man that liveth,—

Consuming all the strength that thou hast gotten, wanderest round, thyself in varied fashion

OLDENBERG

When thou carriest, spreading out, man after man like a mother, for their nourishment and for their sight, when thou growest old assuming life after life, thou goest around by thyself in manifold shapes

ये चाकनन्त चाकनन्त नू ते मर्ता अमृत मो ते अंह आरन् ।
वावन्धि यज्यूँरुत तेषु धेह्योजो जनेषु येषु ते स्याम ॥

V-32-13

O Spirit Immortal, let those that long and long for Thee most anxiously never even remotely think of any sin; pray, stand by thy worshippers at all times; be pleased to bestow strength and vigour upon them, amongst whom we can by Thy grace be counted, indisputably, as Thine

WILSON:

Immortal (Indra), let not the mortals who are wishing, anxiously wishing, for thee, fall into sin be indeed pleased with *the sacrificers, and grant vigour to those men amongst whom* may we be (especially) thine

GRIFFITH:

Let mortals who were happy still be happy. let them not come to sorrow, O Immortal

Love thou the pious, and to these thy people—with whom may we be numbered—give thou vigour.

वित्वक्षणः समृतौ चक्रमासजोऽसुन्वतो विषुणः सुन्वतो वृधः
इन्द्रो विश्वस्य दमिता विभीषणो यथावशं नयति दासमार्यः ॥

V-34-6

Indra, wielder of the discus, hews down His enemies in battle, turning away His face from those who do not press all that they have into His service, He ever promotes and fosters those who dedicate themselves lock, stock and barrel to His service. The great Ruler of the Universe waxes terrible as He brings it under control The magnanimous Lord keeps His devotees under His benign sway, quite in accord with their heart's wish.

WILSON

Thinning (his enemies) in battle and accelerating the wheels (of his car) he turns away from him who offers no libation, and augments (the prosperity of) the offerer Indra, the subduer of all, the formidable, the Lord, conducts the *Dasa* at his pleasure.

GRIFFITH

Exceeding strong in war he stays the chariot wheel, and, hating him who pours not, prospers him who pours

Indra, the terrible, tamer of every man, as an Arya leads away the Dasa at his will

समीं पणेरजति भोजनं मुषे वि दाशुषे भजति सूनरं वसु ।
दुर्गे चन ध्रियते विश्व आ पुरु जनो यो अस्य तविषीमचुक्रुधत् ॥

V-34-7

He clean snatches away all the store of the greedy, while He bestows on the generous prizable wealth No man, however great, who provokes to wrath the awful might of God Omnipotent, can hope to live safe even in the strongest fortress

WILSON

He proceeds to plunder the wealth of the (avaricious), and bestows the riches that are prized by man upon the donor (of the libation) every man is involved in great difficulty who provokes the might of Indra to wrath

GRIFFITH

He gathers up for plunder all the niggard's gear excellent wealth he gives to him who offers gifts
Not even in wide stronghold may all the folk stand firm who have provoked to anger his surpassing might

चक्रं न वृत्तं पुरुहूत वेपते मनो भिया मे अमतेरिदद्रिवः ।
रथादधि त्वा जरिता सदावृध कुविन्नु स्तोषन्मघवन्पुरूवसुः ॥

V-36-3

God Omnipotent invoked by all pious men, Eternal Fount of all bounties, Mover of mountains! my mind quakes, like a whirling wheel, in its trepidation for a man who never prays to Thee, should not a man endowed with great fortune deem it his bounden duty to hymn Thee, even when he rides a stately chariot?

WILSON:

Wielder of the thunderbolt, the invoked of many, my mind trembles through dread of poverty like a whirling wheel: Maghavan, ever prosperous, may thy worshipper, Puruvasu, praise thee promptly and abundantly, seated in thy chariot

GRIFFITH:

Invoked of many, Caster of the Stone! my heart quakes like a rolling wheel for fear of penury.

Shall not Puruvasu the singer give thee praise, O ever-prospering Maghavan, mounted on thy car?

विसर्माणं कृणुहि वित्तमेषां ये भुञ्जते अपृणन्तो न उक्थैः ॥
अपव्रतान्प्रसवे वावृधानान्ब्रह्मद्विषः सूर्याद्यावयस्व ॥

V-42-9

Deplete the wealth of those who enjoy happiness as the harvest of our prayers without ever sharing their wealth with others Those who sheer away from the path of piety, who hate God, and go on multiplying their progeny (by their sensual indulgence)—Oh, keep them far far away from the sun

WILSON

Render transitory the riches of those who partake of enjoyment without giving satisfaction (to those who are eminent) by holy hymns put apart from the sun those who perform not sacred rites, and who, though prospering in their posterity, are the adversaries of prayer

GRIFFITH

Make their wealth flee who, through our hymns enjoying their riches, yield us not an ample guerdon

Far from the sun keep those who hate devotion, the godless, prospering in their vocation

य ओहते रक्षसो देववीतावचक्रेभिस्तं मरुतो नि यात ।
यो वः शमीं शशमानस्य निन्दात्तुच्छ्यान्कामान्करते सिष्विदानः ॥

V-42-10

O ye Maruts, hurl him down who invites to the sacred feast Rakshasas together with the lawless crew, hurl him down who vilifies the man hymning you with fervour, and him, too, who sweats and toils for the gratification of sordid cravings

WILSON

Send, Maruts, into darkness, with (cars) devoid of wheels, the man who invites the *Rakshasas* to the food of the gods, (him also) who reviles me when offering praise to you whilst sweating, he toils (to realize) vain desires

GRIFFITH

With wheelless chariots drive down him, O Maruts, who at the feast of gods, regards the demons

May he, though bathed in sweat, form empty wishes, who blames his sacred rite who toils to serve you.

यो जागार तमृचः कामयन्ते यो जागार तमु सामानि यन्ति ।
यो जागार तमयं सोम आह तवाहमस्मि सख्ये न्योकाः ॥

V-44-14

Who ever lives in (is ever awake in) God, the Riks love him; who ever lives in (is ever awake in) God, the Samas seek him Addressing him so wakeful, God, the Home and Fount of Bliss (Soma), gives His word. "I shall ever be your Friend, fast and true"

WILSON.

Him who is ever vigilant, holy verses desire: to him who is ever vigilant sacred songs proceed him who is ever vigilant the *Soma* thus addresses, I am always abiding in thy fellowship

GRIFFITH

The sacred hymns love him who wakes and watches· to him who watches come the Sama verses.

This Soma saith unto the man who watches, I rest and have my dwelling in thy friendship.

अग्निर्जागार तमृचः कामयन्तेऽग्निर्जागार तमु सामानि यन्ति ।
अग्निर्जागार तमयं सोम आह तवाहमस्मि सख्ये न्योकाः ॥

V-44-15

Agni ever lives in (is all awake in) God, so the Riks love him, Agni ever lives in God, so the Samas seek him, Agni ever lives in God, and hence God, the Home and Forest of Bliss (Soma), addressing him, gives His word—"I shall ever be your Friend, fast and true."

WILSON

Agni is ever vigilant, and him holy verses desire· Agni is ever vigilant, and to him sacred songs proceed: Agni is ever vigilant, and him the *Soma* thus addresses, I am ever abiding in thy fellowship.

GRIFFITH.

Agni is ever watchful, and the Richas love him; Agni is watchful, Sama verses seek him,

Agni is watchful, to him saith this Soma, I rest and have my dwelling in thy friendship.

चत्वार ईं बिभ्रति क्षेमयन्तो दश गर्भं चरसे धापयन्ते ।
त्रिधातवः परमा अस्य गावो दिवश्चरन्ति परि सद्यो अन्तान् ॥

V-47-4

The four Vedas enshrine Him, yearning as they do to usher in the welfare of the world. The ten Upanishads feed us with the inmost essence of the Vedas for furthering action and contemplation. The wondrously effulgent rays of the Vedas, promoting *Karma*, *Jnana* and *Bhakti*, have already shot up as high as the heavens and streamed forth to the farthest ends of the earth.

WILSON

The four (chief priests) sustain him (with oblations and praises) seeking their own welfare: the ten (regions of space) invigorate him, their embryo, to travel (his daily course): his three elementary rays swiftly traverse the boundaries of the sky.

GRIFFITH

Four bear him up and give him rest and quiet, and ten invigorate the Babe for travel.

His kine most excellent, of threefold nature, pass swiftly round the boundaries of heaven.

ता अ॑त्नत व॒युनं॑ वी॒रव॑क्षणं स॒मा॒न्या वृ॒तया॒ विश्व॒मा रजः॑ ॥
अपो॒ अपा॑ची॒रप॑रा॒ अपे॑जते॒ प्र पूर्वा॑भिस्तिरते देव॒युर्जनः॑ ॥

V-48-2

These Vedas have, with uniform light, spread over the whole world; they have disseminated the wisdom that inspires the brave. With these ancient scriptures the pious devotee expands his knowledge and keeps away from all errors of understanding (or from later writings of inferior worth).

WILSON:

These dawns diffuse the consciousness that is apprehended by pious men, and (overspread) the whole world with uniform investing (light): the devout man disregards the dawns which have turned back, and (those which) are to come, and improves (his understanding) by those which have proceeded.

GRIFFITH:

Over all the region with their uniform advance these have spread out the lore that giveth heroes strength
Back, with their course reversed, the others pass away: the pious lengthen life with those that are before.

स्वस्ति पन्थामनु चरेम सूर्याचन्द्रमसाविव ।
पुनर्ददताघ्नता जानता सं गमेमहि ॥

V-51-15

Like the sun and the moon may we forge along the path to our final and eternal well-being, and may we be joined with God and godly people who are tireless in giving again and again, who never harm and ever recognize us as their own

WILSON

May we ever follow prosperously our path, like the sun and the moon may we be associated with a requiting, grateful and recognizant kinsman

GRIFFITH

Like the sun and the moon may we pursue in full prosperity our path,

And meet with one who gives again, who knows well and slays us not

आप॑थयो॒ विप॑थयो॒ऽन्त॑स्पथा॒ अनु॑पथाः ।
ए॒तेभि॒र्मह्यं॒ नाम॑भिर्य॒ज्ञं वि॑ष्टा॒र ओ॑हते ॥

V-52-10

This vast expanse of Scriptures—containing sometimes circuitous descriptions, sometimes digressions, sometimes short-cuts, sometimes systematic explanations—brings the adorable God closer to me through their being no more than His names.

WILSON:

(Whether), following the paths that lead (to us), or that spread diversely, or those that sink into the hollows (of the mountain), or those that extend smoothly, they, (however), scattered, accept the sacrifice for my benefit, (when invoked by these appellations).

GRIFFITH:

Whether as wanderers from the sky or speeders on or to the path,

Under these names the spreading band tend well the sacrifice for me.

MAX MÜLLER:

Call them comers, or goers, or enterers, or followers, under all these names, they watch on the straw for my sacrifice.

शर्धंशर्धं व एषां व्रातंव्रातं गणंगणं सुशस्तिभिः।
अनु क्रामेम धीतिभिः॥

V-53-11

By virtue of our laudable deeds or hymns, O ye Maruts, may we grow from strength to strength and outstrip all communities, all races

WILSON

Let us wait with sacred praises and holy rites upon your several strength, and separate troop, and individual company.

GRIFFITH:

With eulogies and hymns may we follow your army, troop by troop, and band by band,
And company by company

MAX MULLER:

Let us then follow with our praises and our prayers each host of yours, each troop, each company

न स जीयते मरुतो न हन्यते न स्रेधति न व्यथते न रिष्यति ।
नास्य राय उप दस्यन्ति नोतय ऋषिं वा यं राजानं वा सुषूदथ ॥

V-54-7

The sage or the sovereign whom you bless, ye Maruts, is never vanquished, never slain, never perishes, never suffers from any anguish, and never wanes his riches never dwindle—nor do your bounties on him

WILSON

The sage, or the sovereign, whom you, Maruts, direct, is never overcome or slain he perishes not, nor suffers pain, nor undergoes injury, nor are his riches or his safety imperilled

GRIFFITH

Never is he, O Maruts, slain or overcome, never doth he decay, ne'er is distressed or harmed,

His treasures, his resources, never waste away, whom, whether he be prince or Rishi, ye direct

MAX MULLER

That man, O Maruts, is not overpowered, he is not killed, he does not fail, he does not shake, he does not drop, his goods do not perish, nor his protections, if you lead him rightly, whether he be a seer or a king

प्रवत्वतीयं पृथिवी मरुद्भ्यः प्रवत्वती द्यौर्भवति प्रयद्भ्यः ।
प्रवत्वतीः पथ्या अन्तरिक्ष्याः प्रवत्वन्तः पर्वता जीरदानव ॥

V-54-9

It is at the instance of Maruts that this vast earth bestows all its bounties on His devotees, this spacious firmament too At the bidding of the Maruts it is that the infinite space of the mid-regions and the endless chains of mountains readily give their very best to the devotees

WILSON

Thus wide-extended earth is for the Maruts, the spacious heaven is for the spreading winds, the paths of the firmament are provided (for their course), for them the expanding clouds quickly bestow (their gifts)

GRIFFITH

Free for the Maruts is the earth with sloping ways, free for the rushing Ones is heaven with steep descents

The paths of air's mid-region are precipitous, precipitous the mountains with their running streams

MAX MÜLLER

When the Maruts come forth this earth bows, the heaven bows, the paths in the sky bow, and the cloud mountains with their quickening rain

त्वे॒षं ग॒णं त॒वसं॒ खादि॑हस्तं॒ धुनि॑व्रतं मा॒यिनं॒ दाति॑वारम् ।
म॒यो॒भुवो॒ ये अमि॑ता महि॒त्वा वन्द॑स्व विप्र तुवि॒राध॑सो॒ नॄन् ॥

V-58-2

Deeply versed Brahmin, adore that brilliant and mighty band of leading Lights, profound in wisdom, who control their senses, mind and body, who, like rivers are dedicated to the service of the world, who, unrivalled in munificence, confer on us all true felicity, whose greatness is unfathomable, who are most contented

Wilson

Adore, priest, the resplendent and powerful company, whose arms (are decorated) with bracelets, whose function is the agitation (of the trees), who are wise, and by whom wealth is conferred they who are bestowers of felicity, whose greatness is unbounded glorify the opulent leaders (of rites)

Griffith

The mighty glittering band, arm-bound with bracelets, givers of bliss, unmeasured in their greatness,

With magical powers, bountiful, ever-roaring,—these liberal Heroes, venerate thou singer

Max Muller

The terrible company, the powerful, adorned with quoits on their hands, given to roaring, potent, dispensing treasures, they who are beneficent, infinite in greatness, praise, O poet, these men of great wealth[1]

ऋतेन ऋतमपिहितं ध्रुवं वां सूर्यस्य यत्र विमुचन्त्यश्वान् ।
दश शता सह तस्थुस्तदेकं देवानां श्रेष्ठं वपुषामपश्यम् ॥

V-62-1

I have beheld that One Supreme Matrix of all Divine manifestations—that immutable, imperishable Being, by whom the eternal order of this universe is dominated, by whose support the thousand and one deities are what they are.

WILSON

I have beheld the permanent orb of the sun, your (dwelling place), concealed by water, where (the hymns of the pious) liberate (his) steeds, where a thousand rays abide together, the one most excellent of the (embodied) forms of the gods

GRIFFITH

By your high Law firm order is established there where they loose for travel Surya's horses

Ten hundred stood together there I looked on this the most marvellous Deities' one chief glory

आ यद्वामीयचक्षसा मित्रं वयं च सूरयः ।
व्यचिष्ठे बहुपाय्ये यतेमहि स्वराज्ये ॥

V-66-6

O Mitra and Varuna! Along with the sages we invoke you who (alone) can dower us with the right vision, so that we may strive heart and soul for self-sovereignty, which, open to all, has to be jealously guarded and preserved by each and every one.

Or

O Mitra and Varuna! Along with the sages we invoke you who (alone) can dower us with the right vision: may we make united efforts to establish firmly self-rule, which deserves to be honoured by all and needs to be strengthened with great vigilance by each and everyone.

WILSON

We and the devout (invoke) you, Mitra and Varuna, who are far-seeing: may we proceed to your spacious and much frequented kingdom.

GRIFFITH.

Mitra, ye Gods with wandering eyes, would that the worshippers and we
Might strive to reach the realm ye rule, most spacious and protected well.

युञ्जते मन उत युञ्जते धियो विप्रा विप्रस्य बृहतो विपश्चितः ।
वि होत्रा दधे वयुनाविदेक इन्मही देवस्य सवितुः परिष्टुतिः ॥

V-81-1

It is at the bidding, and for the pleasure, of the great, all-knowing and just God that the wise apply their minds and devote themselves (their energies) to work, who else has assigned to each one of us his calling! Truly, endless is the praise of God, our Creator (Savitar)

WILSON

The wise apply their minds, they perform sacred rites for the propitiation of the intelligent, great, adorable Savitri he alone, knowing their functions, directs the priests verily, great is the praise of the divine Savitri

GRIFFITH

The priests of him the lofty Priest well-skilled in hymns harness their spirit, yea, harness their holy thoughts

He only knowing works assigns their priestly tasks Yea, lofty is the praise of Savitar the God

विश्वा रूपाणि प्रति मुञ्चते कविः प्रासावीद्भद्रं द्विपदे चतुष्पदे ।
वि नाकमख्यत्सविता वरेण्यो ऽनु प्रयाणमुषसो वि राजति ॥

V-81-2

The all-knowing, Omnipotent Author of all being (Savitar) manifests all forms, He creates all things that are good for bipeds and quadrupeds He alone experiences unmingled bliss In the hour of Dawn how easily He flashes in our minds!

WILSON

The wise Savitri comprehends all forms (in himself) he has engendered what is good for biped and quadruped the adorable Savitri has illumed the heaven, and shines in sequence to the passage of the Dawn

GRIFFITH

The Sapient One arrays himself in every form for quadruped and biped he has brought forth good

Excellent Savitar hath looked on heaven's high vault, and shineth after the outgoing of the Dawn

यस्य प्रयाणमन्वन्य इद्ययुर्देवा देवस्य महिमानमोजसा ।
यः पार्थिवानि विममे स एतशो रजांसि देवः सविता महित्वना ॥

V-81-3

Most flawless is that God, the Cosmos' Demiurge, who by His power has created all the terrestrial regions, in whose trail alone all the other gods follow, and by whose might they hold their eminent status

WILSON

After the passage of which divine (being) the other deities proceed to (obtain) majesty with power, he who by his greatness has measured out the terrestrial regions, the divine Savitri (is) resplendent

GRIFFITH

Even he, the God whose going forth and majesty the other Deities have followed with their might,
He who hath measured the terrestrial regions out by his great power, he is the Courser Savitar

अर्यम्यं वरुण मित्र्यं वा सखायं वा सदमिद् भ्रातरं वा ।
वेशं वा नित्यं वरुणारणं वा यत्सीमागश्चकृमा शिश्रथस्तत् ॥

V-85-7

Whatever wrong we may have done to our all-time benefactor, to friend, companion, brother, long-standing neighbour, or more than all, to the meek and lowly, O Varuna, wipe off that sin out of us, in Thy Grace

WILSON

If Varuna, we have ever committed an offence against a benefactor, a friend, a companion, a brother, a near neighbour, or, Varuna, a dumb man, remove it from us

GRIFFITH

If we have sinned against the man who loves us, have ever wronged a brother, friend, or comrade,

The neighbour ever with us, or a stranger, O Varuna, remove from us the trespass

GELDNER, KAEGI, ROTH

"If we to any dear and loved companion
Have evil done, to brother or to neighbour,

To our own countryman or to a stranger,
That sin do thou, O Varuna, forgive us"

THOMAS

What sin we have ever committed against an intimate, O Varuna, against a friend or companion at any time, a brother, a neighbour, or a stranger, that, O Varuna, loose from us

Selections from Mandala VI

पदं देवस्य नमसा व्यन्तः श्रवस्यवः श्रव आपन्नमृक्तम् ।
नामानि चिद्दधिरे यज्ञियानि भद्रायां ते रणयन्त सन्दृष्टौ ॥

VI-1-4

Those who surrender themselves to the feet of God with humility, listening enrapt to His stainless glories and chanting His holy names, will surely rejoice in the Vision Beatific

WILSON

Men desirous of food obtain abundance unopposed when repairing to the station of the divinity with oblations, and when delighting, Agni, in thy auspicious presence, they repeat those thy names which are to be uttered at sacrifices

GRIFFITH

They who approached the God's abode with homage, eager for glory, won them perfect glory

Yea, they gained even sacrificial titles and found delight in thine auspicious aspect

पदं देवस्य नमसा व्यन्तः श्रवस्यवः श्रव आपन्नमृक्तम् ।
नामानि चिद्दधिरे यज्ञियानि भद्रायां ते रणयन्त सन्दृष्टौ ॥

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GRIFFITH

They who approached the God's abode with homage, eager for glory, won them perfect glory

Yea, they gained even sacrificial titles and found delight in thine auspicious aspect

अश्याम तं काममग्ने तवोती अश्याम रयिं रयिवः सुवीरम् ।
अश्याम वाजमभि वाजयन्तोऽश्याम द्युम्नमजराजरं ते ॥

VI-5-7

God, our great beacon, *may we, through* Thy *grace*, have our desires fulfilled! Lord of wealth infinite, may we acquire wealth and beget heroic progeny, may we partake of food only after it has been generously served to all. Spirit Eternal, may we through Thy Grace win to eternal Good!

Wilson

May we obtain through thy protection, Agni, that which we desire giver of riches, may we obtain of thee riches and descendants desiring food, may we obtain food may we obtain, imperishable Agni, imperishable fame (through thee)

Griffith

Help us, that we may gain this wish, O Agni, gain riches, Wealthy One! with store of heroes

Desiring strength from thee may we be strengthened and win, Eternal! thine eternal glory

स चि॑त्र चि॒त्रं चि॒तय॑न्तम॒स्मे चित्र॑क्षत्र चि॒त्रत॑मं वयो॒धाम् ।
च॒न्द्रं र॒यिं पु॑रु॒वीरं॑ बृ॒हन्तं॒ चन्द्र॑ च॒न्द्राभि॑र्गृण॒ते यु॑वस्व ॥

VI-6-7

Marvellous Agni, of most marvellous strength, O Thou Fount of Bliss, confer upon us, who adore Thee with thrilling hymns that choicest wealth, vast and varied, which, rousing in us awesome reverence, wins for us immortality and makes us invincible

WILSON

Wonderful Agni, of wonderful strength, bestower of delight, grant to us, and to him who praises thee with gratifying (praises), wonderful, most wonderful riches, conferring fame, supplying food, comprehending male descendants, delectable and infinite

GRIFFITH·

Wondrous! of wondrous power! give to the singer wealth wondrous, marked, most wonderful, life-giving

Wealth bright, O Bright One, vast, with many heroes, give with thy bright flames to the man who lauds thee

मूर्धानं दिवो अरतिं पृथिव्या वैश्वानरमृत आ जातमग्निम् ।
कविं सम्राजमतिथिं जनानामासन्ना पात्रं जनयन्त देवाः ॥

VI-7-1

With their vocal organs Divine beings made manifest God, *the Guide Supreme, situated in the heart of every human*: who is Heaven's crown and earth's base, the ideal mark of all worship, an effulgent Presence in hearts dedicated to Him, who though Omniscient and omnipotent, is yet the easily accessible Guest of all.

WILSON:

The gods have generated Vaishwanara, Agni, as the brow of heaven, the unceasing pervader of earth, born for (the celebration of) sacrifice, wise, imperial, the guest of men, in whose mouth (is) the vessel (that conveys the oblation to the gods).

GRIFFITH:

Him, messenger of earth and head of heaven, Agni Vaisvanara, born in holy Order,
The Sage, the King, the guest of men, a vessel fit for their mouths, the Gods have generated

नाभिं यज्ञानां सदनं रयीणां महामाहावमभि सं नवन्त ।
वैश्वानरं रथ्यमध्वराणां यज्ञस्य केतुं जनयन्त देवाः ॥

VI-7-2

Saintly souls hymn and behold God, installed in all, invoked by all great sages, the treasure-house of all wealth, the Source, Centre and Goal of every worship and sacred rite

WILSON

The (worshippers) glorify together, (Agni), the bond of sacrifices, the abode of riches, the great receptacle of burnt—offerings the gods generate Vaishwanara, the conveyor of oblations, the emblem of sacrifice

GRIFFITH

Him have they praised, mid-point of sacrifices, great cistern of libations, seat of riches

Vaisvanara, conveyer of oblations, ensign of worship have the Gods engendered

वि मे कर्णा पतयतो वि चक्षुर्वी३दं ज्योतिर्हृदय आहितं यत् ।
वि मे मनश्चरति दूरआधीः किं स्विद्वक्ष्यामि किमु नू मनिष्ये ॥

VI-9-6

My ears recoil from the Light that is installed in my heart my eyes, too, turn away from it, my mind is baffled by it For all my brilliant intellect, I am far away from it How can I describe it? How can I think of it?

WILSON

Mine ears are turned (to hear him), mine eyes (to behold him), this light that is placed in the heart (seeks to know him), my mind, the receptacle of distant (objects), hastens (towards him) what shall I declare (him)? how shall I comprehend him?

GRIFFITH

Mine ears unclose to hear, mine eye to see him, the light that harbours in my spirit broadens

Far roams my mind whose thoughts are in the distance what shall I speak, what shall I now imagine?

वृधा सूनो सहसो नो विहाया अग्ने तोकं तनयं वाजि नो दाः ।
विश्वाभिर्गीर्भिरभि पूर्तिमश्यां मदेम शतहिमाः सुवीराः ॥

VI-13-6

Mighty Agni, Son of strength, reveal unto us the (true) spiritual path. Bless us with sons and grandsons, together with abundant food. May we, through our prayers, attain perfection; may we, along with valiant sons, be crowned with happiness for a hundred years.

WILSON

Agni, Son of strength, do thou who art mighty be our councillor[1] give us sons and grandsons, together with food; may I, by all my praises, obtain the fulfilment of my desires; may we, blessed with excellent male descendants, enjoy happiness for a hundred winters.

GRIFFITH

Eloquent, Son of Strength, Most Mighty, Agni, vouchsafe us seed and offspring, full of vigour.

May I by all my songs obtain abundance. May brave sons gladden us through a hundred winters.

अच्छा नो मित्रमहो देव देवानग्ने वोचः सुमतिं रोदस्योः ।
वीहि स्वस्ति सुक्षितिं दिवो नृन्द्विषो अहांसि दुरिता तरेम ता तरेम
तवावसा तरेम ॥
VI-14-6

God Agni, our Guide *par excellence*, Friend with sovereign benevolence, we pray Thee, declare Thy Grace to all gods and all beings godly of Heaven and earth Confer on us heavenly bliss and a secure life here below May we, through Thy Grace, be rid of our sins, vanquish all enemies, may we overcome all adversities, —yea, overcome all adversities[1]

WILSON

Divine Agni, revered as a friend, who, abiding in heaven and earth, communicates our praise to the gods, conduct the offerer of adoration to domestic felicity, and may we overcome our adversaries, our iniquities, our difficulties, may we overcome them by thy protection

GRIFFITH

O Agni, God with Mitra's might, call hither the favour of the Gods from earth and heaven

Bring weal from heaven that men may dwell securely May we o'ercome the foe's malign oppressions, may we o'ercome them, through thy help o'ercome them

अग्निमग्निं वः समिधा दुवस्यत प्रियंप्रियं वो अतिथिं गृणीषणि ।
उप वो गीर्भिरमृतं विवासत देवो देवेषु वनते हि वार्यं ।
देवो देवेषु वनते हि नो दुवः ॥

VI-15-6

With your flaming intellect (with fuel) worship the Light of lights, with reverence profound attend on this Guest, thrice dear and most adorable Invoke this Immortal Being with your chants of deep fervour For, verily, this God of gods is in love with our devotion this God of gods loves our whole-hearted dedication.

WILSON

Worship repeatedly the adorable Agni with fuel, (him) who is ever your dear friend, your guest approach the immortal Agni with praises, for he, a god among gods, accepts our homage

GRIFFITH

Worship ye Agni, Agni, with your log of wood, praise your beloved, your beloved guest with songs

Invite, ye the immortal hither with your hymns A God among the Gods, he loveth what is choice, loveth our service, God mid Gods

तं व इन्द्रं चतिनमस्य शाकैरिह नूनं वाजयन्तो हुवेम ।
यथा चित्पूर्वे जरितार आसुरनेद्या अनवद्या अरिष्टाः ॥

VI-19-4

Yearning for strength, let us here and now worship with all our powers (of body, mind and heart) Indra, the Supreme Lord, Slayer of enemies Like the holy seers, may we be free from all reproach, from (the least propensity to) sin and truculence

WILSON

Desiring sustenance, we invoke thee, the renowned Indra, on this occasion, the destroyer (of enemies), together with his powerful allies (the Maruts) as his ancient adorers have been, (may we be), exempt from blame, irreproachable, unharmed

GRIFFITH

Now, fain for strength, let us invite your Indra hither who lieth hidden with his Heroes

Free from all blame, without reproach, uninjured, e'en as were those who sang, of old, his praises

आ ते शुष्मो वृषभ एतु पश्चादोत्तरादधरादा पुरस्तात् ।
आ विश्वतो अभि समेत्वर्वाङिन्द्र द्युम्नं स्वर्वद्धेह्यस्मे ॥

VI-19-9

Spirit Supreme, may Thy strength come to us from behind us, from above us, from below, from before—from every side. Grant us Knowledge effulgent.

WILSON:

May thine invigorating strength come from the west, from the north, from the south, from the east; may it come to us from every quarter; grant us riches combined with felicity.

GRIFFITH:

Let thine heroic strength come from behind us, before us, from above us or below us.

From every side may it approach us, Indra. Give us the glory of the realm of splendour.

त्वद्भियेन्द्र पार्थिवानि विश्वाच्युता चिच्च्यावयन्ते रजांसि ।
द्यावाक्षामा पर्वतासो वनानि विश्वं दृळ्हं भयते अज्मन्ना ते ॥

VI-31-2

Through fear of Thee, Supreme Lord (Indra), all earthly things that are firm move even the minutest particles move from fear of Thee Heaven and earth, mountains and forests—why, the entire cosmos—stand firm at Thy bidding, and move from fear of Thee!

WILSON

Through fear of thee, Indra, all the regions of the firmament cause the unfallen (rain) to descend the heavens, the earth, the mountains, the forests, all the solid (Universe) is alarmed at thy approach

GRIFFITH

Through fear of thee, O Indra, all the regions of earth, though naught may move them, shake and tremble All that is firm is frightened at thy coming,—the earth, the heaven, the mountain, and the forest

GELDNER, KAEGI AND ROTH

Through fear of thee upon the earth is shaken E'en the immovable,—the ether,—all things,
The earth, the heavens, mountains, forests tremble, The firm foundation trembles at thy going

स्वादुष्किलायं मधुमाँ उतायं तीव्रः किलायं रसवाँ उतायम् ।
उतो न्वस्य पपिवांसमिन्द्रं न कश्चन सहत आहवेषु ॥

VI-47-1

Most delicious is this *Soma*, most sweet what uncanny vigour it inspires! It is, indeed, ambrosial None can encounter Indra in battle, for hasn't he drunk deep of this!

WILSON

Savoury indeed is this (*Soma*) sweet is it, sharp, and full of vigour no one is able to encounter Indra in battles after he has been quaffing this (beverage)

GRIFFITH

Yea, this is good to taste and full of sweetness, verily it is strong and rich in flavour

No one can conquer Indra in the battle when he hath drunken of the draught we offer

अयं मे पीत उदियर्ति वाचमयं मनीषामुशतीमजीगः ।
अयं षळुर्वीरमिमीत धीरो न याभ्यो भुवनं कच्चनारे ॥

VI-47-3

This Soma, when drunk, rouses me to (wondrous) eloquence He keeps my intellect ever wakeful and brilliant The Omniscient God has created those six states from whose universal sway no living being is exempt

Wilson

This beverage inspires my speech, this develops the desired intelligence the sagacious (*Soma*) has created the six vast conditions from which no creature is distinct

Griffith

This stirreth up my voice when I have drunk it, this hath aroused from sleep my yearning spirit

This Sage hath measured out the six expanses from which no single creature is excluded

अयं स यो वरिमाणं पृथिव्या वर्ष्माणं दिवो अकृणोदयं सः ।
अयं पीयूषं तिसृषु प्रवत्सु सोमो दाधारोर्वन्तरिक्षम् ॥

VI-47-4

He it is who has created this earth, so vast, so excellent. He it is who has given the sky its wondrous form. He it is who has enshrined ambrosial wisdom in the three Vedas, Scriptures beyond compare He alone holds aloft the wide firmament

WILSON

This it is which has formed the expanse of the earth, the compactness of the heaven this *Soma* has deposited the ambrosia in its three principal (receptacles), and has upheld the spacious firmament

GRIFFITH

This, even this, is he who hath created the breadth of earth, the lofty height of heaven

He formed the nectar in three headlong rivers Soma supports the wide mid-air above us

इन्द्र प्र णः पुरएतेव पश्य प्र नो नय प्रतरं वस्यो अच्छ ।
भवा सुपारो अतिपारयो नो भवा सुनीतिरुत वामनीतिः ॥

VI-47-7

Almighty God (Indra), like a guide who leads the way, keep Thy watchful eye on us. With fond care conduct us to the highest Good,—Good infinite. Great saviour, take us across the sea of troubles. Be Thou, our wisest mentor, and as such pilot us to the Final Bliss that all hunger for.

Wilson

Like *one who goes before us* Indra, (*on the road*), look out, bring before us infinite wealth, be our conductor beyond the bounds (*of want*), convey us safely over (*peril*); be our careful guide, our guide to desirable (*affluence*).

उरुं नो लोकमनु नेषि विद्वान्त्स्वर्वज्ज्योतिरभयं स्वस्ति ।
ऋष्वा त इन्द्र स्थविरस्य बाहू उप स्थेयाम शरणा बृहन्ता ॥

VI-47-8

Omniscient God, lead us, we pray, to the highest world along the right path—world which is the abode of the All-Independent Sovereign Being, which is at once Light (ineffable), Safety (supreme) and Bliss (inexhaustible) We surrender ourselves absolutely and unconditionally to the all-protecting, mighty arms of Thine that art eternal

WILSON:

Do thou, Indra, who art wise, conduct us to the spacious world (of heaven), to a blessed state of happiness, light and safety: may we recline in the graceful, protecting, and mighty arms of thee the ancient one.

GRIFFITH:

Lead us to ample room, O thou who knowest, to happiness, security, and sunlight.

High, Indra, are the arms of thee the Mighty: may we betake us to their lofty shelter.

इन्द्र मृळ मह्यं जीवातुमिच्छ चोदय धियमयसो न धाराम् ।
यत्किञ्चाहं त्वायुरिदं वदामि तज्जुषस्त कृधि मा देववन्तम् ॥

VI-47-10

God Omnipotent (Indra), vouchsafe me Bliss highest with Thy Grace, make me immortal, sharpen my intellect like the steel's edge Whatever I may utter, in my yearning for Thee, deign to accept, enable me to attain Thee (lit attain God)

WILSON

Make me happy, Indra, be pleased to prolong my life, sharpen my intellect like the edge of an iron sword whatsoever, desirous (of propitiating) thee I may utter, be pleased by it render me the object of divine protection

GRIFFITH

Be gracious, Indra, let my days be lengthened sharpen my thought as 'twere a blade of iron
Approve whatever words I speak, dependent on thee, and grant me thy divine protection

शृण्वे वीर उग्रमुग्रं दमायन्नन्यमन्यमतिनेनीयमानः ।
एधमानद् द्विळुभयस्य राजा चोष्कूयते विश इन्द्रो मनुष्यान् ॥

VI-47-16

God, stern and mighty, is set forth as ruthlessly crushing the villainous and raising to lofty heights those that are their very antithesis (i e the most righteous) Indra, King over both weal and woe, who hates haughty pretenders to greatness, casts the middling good into a state of tangled joy and sorrow

WILSON

The hero Indra is renowned humiliating every formidable (foe), and repeatedly changing the place of one (worshipper) with that of another, Indra, the enemy of the arrogant, the sovereign of both (heaven and earth), calls again and again (to encourage) the men who are his worshippers

GRIFFITH

Famed is the Hero as each strong man's tamer, ever advancing one and then another

King of both worlds, hating the high and haughty, Indra protects the men who are his people

GELDNER, KAEGI, ROTH

The hero—listen—overcomes the mighty,
Now to the front brings one and now another,
The lord of both the worlds hates all the haughty,
He cares for those who feel themselves but human

परा पूर्वेषां सख्या वृणक्ति वितर्तुराणो अपरेभिरेति ।
अनानुभूतीरवधून्वानः पूर्वीरिन्द्रः शरदस्तर्तरीति ॥

VI-47-17

The Almighty (Indra), avoiding any friendship with the former (i e the wicked), intimately associates Himself with the pious and showers blessings on them Scorning those that are utterly devoid of Wisdom, He lives gloriously over untold years (i e to all eternity)

WILSON

Indra rejects the friendship of those who are foremost (in pious acts) and despoiling them, associates with (their) inferiors or (again) shaking off those who neglect his worship, Indra abides many years with those who serve him

GRIFFITH

He loves no more the men he loved aforetime he turns and moves away allied with others

Rejecting those who disregard his worship, Indra victorious lives through many autumns

धन्व॑ना॒ गा धन्व॑ना॒जिं ज॑येम॒ धन्व॑ना ती॒व्राः स॒मदो॑ जयेम ।
धनुः॒ शत्रो॑रपका॒मं कृ॑णोति॒ धन्व॑ना॒ सर्वाः॑ प्र॒दिशो॑ जयेम ॥

VI-75-2

With our bow may we conquer realm after realm, with it win our battle, putting to rout hosts, fierce and furious The bow alone can thwart hosts fierce and bellicose The bow alone can thwart the enemy's dark designs, with the bow may we conquer on every hand, and the remotest quarters

WILSON

May we conquer the cattle (of the enemies) with the bow with the bow may we be victorious in battle may we overcome our fears—exulting (enemies) with the bow may the bow disappoint the hope of the foe may we subdue with the bow all (hostile) countries

GRIFFITH

With Bow let us win kine, with Bow the battle, with Bow be victorious in our hot encounters

The Bow brings grief and sorrow to the foeman armed with the Bow may we subdue all regions

MUIR

May I the foeman's malice foil
With this my all subduing bow[1]

May I, triumphant, lay him low,
And all his goods and cattle spoil!
This bow our foes with ruin whelms,
And conquers all surrounding realms.

स्वादुषंसदः पितरो वयोधाः कृच्छ्रेश्रितः शक्तीवन्तो गभीराः ।
चित्रसेना इषुबला अमृध्राः सतोवीरा उरवो व्रातसाहाः ॥

VI-75-9

Love and respect society; protect it by feeding the hungry and succouring the distressed May you have strength and might to be employed for noble and righteous causes, with valiant fighters of diverse persuasions and leanings rallying to your call (or may your phalanx be invincible); may you be armed with mighty weapons. Never succumb to your enemies; let your courage soar high in espousing a great cause, summon up your innate greatness. Lead and guide the wayward, straggling masses.

Wilson:

The guards (of the chariot), revelling in the savoury (spoil), distributors of food, protectors in calamity, armed with spears, resolute, beautifully arranged, strong in arrows, invincible, of heroic valour, robust, and conquerors of numerous hosts

Griffith:

In sweet association lived the fathers who gave us life, profound and strong in trouble

Unwearied, armed with shafts and wondrous weapons, free, real heroes, conquerors of armies.

ब्राह्मणासः पितरः सोम्यासः शिवे नो द्यावापृथिवी अनेहसा ।
पूषा नः पातु दुरिताद् ऋतावृधो रक्षा माकिर्नो अघशंस ईशत ॥

VI-75-10

Strive to be Brahmins worthy of the name, by making eternal values prevail, by being calm and silent benefactors of all, may Heaven and Earth, cleansed of all stain, become for us abodes most blissful May God, All-Perfect, so guard every one of us from sin, that the ruffian who unleashes brutality and violence will have no power whatsoever over us

WILSON

May the Brahmins, the progenitors, presenters of the *Soma*, the observers of truth, protect us may the faultless heaven and earth be propitious to us may Pushan preserve us from misfortune, let no calumniator prevail over us

GRIFFITH

The Brahmans, and the Fathers meet for Soma draughts, and graciously inclined, unequalled Heaven and Earth

Guard us from evil, Pushan guard us strengtheners of Law let not the evil-wisher master us

हस्तघ्नो विश्वा वयुनानि विद्वान् पुमान्पुमांसं परि पातु विश्वतः ॥

VI-75-14

Let him who is master of all knowledge take it on himself to guard the common man from evil, in every possible way, from whatever quarter it might come

WILSON

May the brave man, experienced in the art of war, defend a combatant on every side

GRIFFITH

So may the Brace, well-skilled in all its duties, guard manfully the man from every quarter

यो नः स्वो अरणो यश्च निष्ट्यो जिघांसति ।
देवास्तं सर्वे धूर्वन्तु ब्रह्म वर्म ममान्तरम् ॥

VI-75-19

May the gods keep far away from me such of my kinsfolk as are consumed by intolerant jealousy towards me, and equally, the ambushed foe out to slay me Be this heartfelt prayer of mine my invulnerable armour

WILSON

Whoever, whether an unfriendly relative or a stranger, desires to kill us, may all the gods destroy him prayer is my best armour

GRIFFITH

Whoso would kill us, whether he be a strange foe or one of us,
May all the Gods discomfit him My nearest, closest Mail is prayer

Selections from Mandala VII

मा नो अग्नेऽवीरते परा दा दुर्वाससेऽमतये मा नो अस्यै ।
मा नः क्षुधे मा रक्षस ऋतावो मा नो दमे मा वन आ जुहूर्थाः

VII-1-19

God of gods (Agni), doom us not to the plight of being unheroic, nor to live in the midst of squalor, or wear grimy clothes, with folly, ingorance and destitution as our portion Guardian of eternal Law and Righteousness, deliver us not to miscreants Visit not on us any calamity, either at home or in the jungle

WILSON

Relinquish us not, Agni, to the want of male offspring nor to deficient clothing nor to such destruction leave us not to hunger, nor to the *Rakshasas* expose us not, observer of truth, to evil, whether in the house or in the forest

GRIFFITH

Give us not up, Agni, to want of heroes, to wretched clothes, to need, to destitution

Yield us not, Holy One, to fiend or hunger, injure us not at home or in the forest

परिषद्यं ह्यरणस्य रेक्णो नित्यस्य रायः पतयः स्याम ।
न शेषो अग्ने अन्यजातमस्त्यचेतानस्य मा पथो वि दुक्षः ।

VII-4-7

The riches of a man free from debts is a noble possession indeed let us be masters of imperishable wealth O Agni, one born of others cannot be our own offspring, pray, do not ruin us by taking us along the path of fools

Wilson

Wealth is competent to the acquittance of debt may we be masters of permanent riches that is not offspring which is begotten by another alter not the paths (of the generation) of a blockhead

Griffith

The foeman's treasure may be won with labour may we be masters of our own possessions

Agni, no son is he who springs from others lengthen not out the pathways of the foolish

नहि ग्रभायारणः सुशेवोऽन्योदर्यो मनसा मन्तवा उ ।
अधा चिदोकः पुनरित्स एत्या नो वाज्यभीषाळेतु नव्यः ॥

VII-4-8

One free from debt is happy indeed, and one begotten of others should not for a moment be thought of (in our mind) as a thing to be possessed; for he goes to his natal house. May that God, all-powerful and all-conquering, who is ever fresh and fire-new, come to us.

आपश्चित्पिप्युः स्तर्यो३ न गावो नक्षन्नृतं जरितारस्त इन्द्र ।
याहि वायुर्न नियुतो नो अच्छा त्वं हि धीभिर्दयसे वि वाजान् ॥

VII–23-4

Mere *Karmas* multiply like barren cows. God omnipotent (Indra), those that sing Thee with devotion discover the Truth. Now that Thou art fixed (in my heart, mind and senses), speed on to me with the swiftness of wind, and according to the intensity of my prayers bless me with manifold strength.

WILSON

May the waters increase like young: may thy worshippers, Indra, possess water (in abundance). Come like the wind with the *Niyut* steeds, for thou, (propitiated) by holy rites, verily bestowest upon us food.

GRIFFITH

Like barren cows, moreover, swelled the waters: the singers sought thy holy rite, O Indra.

Come unto us as with his team comes Vayu: thou, through our solemn hymns bestowest booty.

शं नो॑ दे॒वः स॑वि॒ता त्राय॑माणः॒ शं नो॑ भवन्तू॒षसो॑ विभा॒तीः ।
शं नः॑ प॒र्जन्यो॑ भवतु प्र॒जाभ्यः॒ शं नः॒ क्षेत्र॑स्य॒ पति॑रस्तु श॒म्भुः ॥

VII-35-10

May the Lord, who has brought the Universe into being, so protect us that all (of us) may be happy; may each morn dawning gloriously bright (*lit.* gloriously bright dawns) bring felicity to every one of us; may we (all) have abundant rains, may there be peace, safety and security to all (created) beings, may the lord of the soil (or owners of fields) raise crops enough to make all rejoice.

WILSON:

May the divine preserving Savitri be (radiant for) our happiness; may the opening dawns (break for) our happiness, may Parjanya be (the granter of happiness) to our posterity; may Shambhu, the lord of strength, be (the conferer of) happiness upon us.

GRIFFITH:

Prosper us Savitar, the God who rescues, and let the radiant Mornings be propitious.

Auspicious to all creatures be Parjanya, auspicious be the field's benign Protector.

शं नो देवा विश्वदेवा भवन्तु शं सरस्वती सह धीभिरस्तु ।
शमभिषाचः शमु रातिषाचः शं नो दिव्याः पार्थिवाः शं नो अप्याः ॥

VII-35-11

May God, the Sovereign Ruler of all, lead us to Happiness; may our learning, along with accordant actions, contribute to our well-being, may our servants and our masters be most genial and loving to us, may all things within the domains of light, water and earth bring joy and weal to all and each (to each and every one of us)

WILSON

May the divine universal gods be (favourable) to our felicity, may Saraswati, with holy rites, be happiness; may those who assist at sacrifices, those who are liberal of gifts, be (conducive to) our happiness, may celestial, terrestrial, and aquatic things be (subservient to) our happiness

GRIFFITH

May all the fellowship of Gods befriend us, Saraswati, with Holy Thoughts, be gracious

Friendly be they, the Liberal Ones who seek us, yes, those who dwell in heaven, on earth, in waters

नू मर्तो॑ दयते सनिष्यन्यो विष्ण॑व उरुगायाय दाश॑त् ।
प्र यः स॒त्राचा॒ मन॑सा॒ यजा॑त ए॒ताव॑न्तं॒ नर्य॑मा॒विवा॑सात् ॥

VII-100-1

Will that man ever come to grief, who, filled with a divine yearning, dedicates himself to Vishnu, theme supreme of all sacred song, who worships Him with all his mind and heart and has devoted himself to serve all these people (His devotees)!

WILSON

The mortal desirous of wealth quickly obtains it who presents (offerings) to the widely renowned Vishnu, who worships him with entirely devoted mind, who adores so great a benefactor of mankind

GRIFFITH

Never doth the man repent, who seeking profit, bringeth his gift to the far-striding Vishnu
He who adoreth him with all his spirit winneth himself so great a benefactor

त्वं विष्णो सुमतिं विश्वजन्यामप्रयुतामेवयावो मतिं दाः ।
पर्चो यथा नः सुवितस्य भूरेरश्वावतः पुरुश्चन्द्रस्य रायः ॥

VII-100-2

O Vishnu, Cornucopia of all blessings! even as Thou hast lavished upon us mounts and chariots, wealth abundant, covetable, and gladdening beyond measure, do Thou grant us, too, wisdom *par excellence* and the will to serve all mankind, untouched by thought of self

WILSON

Vishnu, granter of desires, show to us that favourable disposition which is benevolent to all, unmixed (with exception), so that there may be to us the attainment of easily-acquired, ample, steed-comprising, all delighting riches

GRIFFITH

Thou, Vishnu, constant in Thy courses, gavest good-will to all men, and a hymn that lasteth,

That thou mightst move us to abundant comfort of very splendid wealth with horses

त्रिर्देवः पृथिवीमेष एतां वि चक्रमे शतर्चसं महित्वा ।
प्र विष्णुरस्तु तवसस्तवीयान्त्वेषं ह्यस्य स्थविरस्य नाम ॥

VII-100-3

By His transcending Greatness, God Vishnu bestrode in three paces this entire cosmos with its myriad galaxies, may (that) Vishnu, mightier than the mightiest, ever be to us God Supreme Verily, the name of this Eternal, Unchangeable Being floods my heart with Light ineffable

WILSON

This deity, by his great power, traversed with three (steps) the many-lustrous earth, may Vishnu, the most powerful of the powerful, rule over us, for illustrious is the name of the mighty one

GRIFFITH

Three times strode forth this God in all his grandeur over this earth bright with a hundred splendours
Foremost be Vishnu, stronger than the strongest for glorious is his name who lives for ever

किमित्ते विष्णो परिचक्ष्यं भूत्प्र यद्ववक्षे शिपिविष्टो अस्मि ।
मा वर्पो अस्मदप गूह एतद्यदन्यरूपः समिथे बभूथ ॥

VII-100-6

What high attribute can ever be denied Thee, O Vishnu, when Thou proclaimest: "Know I am Shipivishta" (i.e. "I pervade all rays meaning all things that shine either by resplendence or by their virtues"). Veil not from us that other form of Thine, which Thou didst manifest on the battlefield

WILSON:

What is to be proclaimed, Vishnu, of thee, when thou sayest, I am Shipivishta? Conceal not from us thy real form, although thou hast engaged under a different form in battle.

GRIFFITH:

What was there to be blamed in thee, O Vishnu, when thou declaredst, I am Sipivishta?

Hide not this from us, nor keep it secret, since thou didst wear another shape in battle.

तिस्रो वाचः प्र वद ज्योतिरग्रा या एतद्दुह्रे मधुदोघमूधः ।
स वत्सं कृण्वन् गर्भमोषधीनां सद्यो जातो वृषभो रोरवीति ॥

VII-101-1

Kindly expound (to us) the three *Vedas*, packed with all-radiant wisdom, which are for us an udder (i e storehouse of rare excellences) milking unmingled bliss, then will He, who fulfils all desires, who makes seeds shoot forth into seedlings and saplings, spring up incontinently into our consciousness, insomuch that He voices aloud His presence

यो वर्धन ओषधीनां यो अपां यो विश्वस्य जगतो देव ईशे ।
स त्रिधातु शरणं शर्म यंसत्त्रिवर्तु ज्योतिः स्वभिष्ट्य१स्मे ॥

VII-101-2

May that God who enables plants to grow, who rules over the waters—nay, over the whole universe—grant us that Haven of Refuge, which is all bliss, which quickens in us the triad of *Jnana* (Knowledge), *Bhakti* (Devotion) and *Vairagya* (Detachment) May He bless us with the spiritual Vision that ever burns bright and brings us Final Beatitude

Wilson

May he who is the augmenter of plants, the increaser of the waters, who rules divine over the whole earth, bestow upon us a three-storied dwelling and felicity may he grant us the desired light (of the sun) at the three bright seasons

Griffith

Giver of growth to plants, the God who ruleth over the waters and all moving creatures,
Vouchsafe us triple shelter for our refuge, and threefold light to succour and befriend us

Thomas

May he who is the increaser of plants and waters, who as God rules over everything living, give threefold shelter and protection, and three-fold light for our assistance

स्तरीरु त्वद्भवति सूत उ त्वद्यथावशं तन्वं चक्र एषः ।
पितुः पयः प्रति गृभ्णाति माता तेन पिता वर्धते तेन पुत्रः ॥

VII-101-3

One cloud does not rain, another does, God forms the body of the cloud as He pleases The earth receives rain (water) from the sky, thereby the Father appears with all His glories unveiled, it is from such a One the offspring draws its sustenance

WILSON

One form of Parjanya is like a barren cow, the other produces offspring, he takes whichever form he pleases the mother receives the milk from the father, thence the father, thence the son is nourished

GRIFFITH

Now he is sterile, now begetteth offspring, even as he willeth doth he change his figure

The Father's genial flow bedews the Mother, therewith the Sire, therewith the son is nourished

THOMAS

Now he is a barren female, now he engenders, according to his will he forms his body The mother receives milk from the father, through him the father grows, through him the son

यस्मिन् विश्वानि भुवनानि तस्थुस्तिस्रो द्यावस्त्रेधा सस्रुरापः
त्रयः कोशास उपसेचनासो मध्वः श्चोतन्त्यभितो विरप्शम् ॥

VII-101-4

In Him abide all the worlds including the three heavens, about that Mighty Being the three Vedas, reservoirs of supreme Knowledge, rain-clouds of wisdom that they are, shower all sweet conceptions, to Him flow all the threefold *Karmas*

WILSON

In whom all beings exist, the three worlds abide from whom the waters flow in three directions (east, west, and south) the three water-shedding masses of clouds (east, west, and north) pour the waters round the mighty (Parjanya)

GRIFFITH

In him all the living creatures have their being, and the three heavens with triply flowing waters
Three reservoirs that sprinkle down their treasure shed their sweet streams around him with a murmur

THOMAS

In him all beings abide Through the three heavens the waters flow threefold The three reservoirs sprinkling down drip from all sides abundance of sweetness

इदं वचः पर्जन्याय स्वराजे हृदो अस्त्वन्तरं तज्जुजोषत् ।
मयोभुवो वृष्टयः सन्त्वस्मे सुपिप्पला ओषधीर्देवगोपाः ॥

VII-101-5

May this, my paean to the All-showering, Sovereign God (Parjanya) reach His inmost heart and may He rejoice in it, may His felicific blessings be ours (in full measure), may the panacean herbs closely guarded by God (in the *Srutis*), heal us of all life's ills (bear healing fruitage)

WILSON

This praise is addressed to the self-irradiating Parjanya! may it be placed in his heart, may he be gratified by it, may the joy-diffusing rains be ours, may the plants cherished by the deity be fruitful

GRIFFITH

May this my song to Sovran Lord Parjanya come near to his heart and give him pleasure

May we obtain the showers that bring enjoyment, and God-Protected plants with goodly fruitage

THOMAS

May this hymn be to the heart of the monarch Parjanya, may he accept it May the rains that give pleasure be ours, and fruitful plants protected by the God

स रेतोधा वृषभः शश्वतीनां तस्मिन्नात्मा जगतस्तस्थुषश्च ।
तन्म ऋतं पातु शतशारदाय यूयं पात स्वस्तिभिः सदा नः

VII-101-6

This Primal Being infuses vitality even into eternal souls the souls of all things moving and unmoving exist in Him and under His governance May this right knowledge protect me through all time (through a hundred years), may Thou save us for ever and ever with your benedictions

WILSON

May he, the bull, be the impregnator of the perpetual plants for in him is the vitality of both the fixed and moveable (world) may the rain sent by him preserve me for a hundred years and do you (gods) ever cherish us with blessings

GRIFFITH

He is the Bull of all and their impregner he holds the life of all things fixed and moving

May this rite save me till my hundredth autumn Preserve us evermore ye Gods with blessings

संवत्सरं शशयाना ब्राह्मणा व्रतचारिणः ।
वाचं पर्जन्यजिन्वितां प्र मण्डूका अवादिषुः ॥

VII-103-1

The Brahmanas, i e sages, having practised austerities and observed silence for a whole year, have now broken forth into rapturous hymns inspired into them by God (Parjanya), the Fount of all things good and glorious

WILSON

The frogs, like Brahmanas, observant of their vows, practising penance throughout the year, utter aloud praises agreeable to Parjanya

GRIFFITH

They, who lay quiet for a year, the Brahmans who fulfil their vows,
The frogs have lifted up their voice, the voice Parjanya has inspired

GELDNER KAEGI ROTH

The frogs were silent all the year,
Like Brahmans fettered by a vow
But now Parjanya calls them forth,
And loud their voices they uplift

MACDONELL

The frogs having lain for a year, like Brahmans practising a vow, have uttered forth their voice roused by Parjanya

MUIR

As Brahmans who a vow fulfil,
The frogs had now a year been still

THOMAS

Having lain for a year, brahmins keeping a vow, the frogs have uttered forth their voice that has been stirred by Parjanya

दिव्या आपो अभि यदेनमायन्दृतिं न शुष्कं सरसी शयानम् ।
गवामह न मायुर्वत्सिनीनां मण्डूकानां वग्नुरत्रा समेति ॥

VII-103-2

When the waters of divine wisdom descend upon these (Brahman) frogs lying like empty waterskins in a dried-up lake, they in concert burst into lyrical ecstasies, even as a herd of cows joined by their calves, bellow in chorus

Wiison

When the waters of the sky fall upon (the troop of frogs) sleeping in the (exhausted) lake like a dry water-skin, then rises together the croaking of the frogs, like the bellowing of cows when joined by their calves

MACDONELL:

When the heavenly waters came upon him lying like a dry leather-bag in a lake, then the sound of the frogs unites like the lowing of cows accompanied by calves

MUIR.

Like dried and shrivelled skins they lay,
Faint, parched with heat, for many a day,
Expecting, long in vain, the showers
Withheld by Air's malignant powers

THOMAS:

When the waters of heaven came upon them, as they lay like a dry water-skin in a lake, then like the lowing of cows with calves the voice of the frogs rises together

यदीमेनाँ उशतो अभ्यवर्षीत्तृष्यावतः प्रावृष्यागतायाम् ।
अख्खलीकृत्या पितरं न पुत्रो अन्यो अन्यमुप वदन्तमेति ॥

VII-103-3

When, in the proper season, wisdom begins to rain on the seekers of Truth, passionately longing and thirsting for it, one, namely, the pupil—all joy and reverence—approaches another, namely, the teacher, with jubilant greetings, as does a son on meeting his father

WILSON

When the rainy season has arrived, and (Parjanya) has sent the rain upon them, thirsty and longing (for its coming), then one frog meets another croaking (his congratulations) as a child (calls to) his father with inarticulate ejaculations

MACDONELL

When he has rained upon them the eager, the thirsty, the rainy season having come, one with a croak of joy approaches the other while he speaks, as a son (approaches) his father

MUIR

But autumn comes Parjanya rains
In copious streams, and floods the plains
Clouds veil the sun, the air is cool,
The ponds, long empty, now are full
There float the frogs, their bodies soak
Afar is heard their merry croak

THOMAS

When it has rained on them, the longing ones, the thirsty, uttering their croaking with the coming of the rains, one, like a son to his father, approaches another as he speaks

अन्यो अन्यमनु गृभ्णात्येनोरपां प्रसर्गे यदमन्दिषाताम् ।
मण्डूको यदभिवृष्टः कनिष्कन् पृश्निः संपृङ्क्ते हरितेन वाचम् ॥

VII-103-4

While both rejoice at the dawning of wisdom, one (the teacher) blesses the other (the disciple), and the experienced frog (the teacher), steeped as *he is in wisdom, imparts it*, with uncontainable joy, to his earnest, nevertheless green (i e raw), disciple

Wilson

One of these two congratulates the other as they are both delighting in the forthcoming of rain, the speckled frog, leaping up repeatedly when moistened (by the shower), joins greetings with the green one

Griffith

Each of these twain receives the other kindly, while they are revelling in the flow of waters,
When the frog moistened by the rain springs forward, and Green and Spotty both combine their voices

Geldner, Kaegi, Roth

One seizes and congratulates the other,
Delighted at the falling of the water
In glee each wet and dripping frog jumps upward,
The green one and the speckled join their voices

MACDONELL:

One of the two greets the other when they have revelled in the discharge of the waters When the frog, rained upon, leaps about, the speckled one mingles his voice with (that of) the yellow one.

MUIR:

Well drenched, they jump aloft in glee,
And join in noisy colloquy
They leap upon each other's backs,
And each to t'other cries co-ax.

THOMAS:

One of the two greets another, when they have exulted in the pouring forth of the waters; when the frog being rained upon leaps about, the speckled one mingles his voice with the yellow one.

यदे॑षाम॒न्यो अ॒न्यस्य॒ वाचं॑ शा॒क्तस्ये॑व॒ वद॑ति॒ शिक्ष॑माणः ।
सर्वं॒ तदे॑षां स॒मृधे॑व॒ पर्व॒ यत्सु॒वाचो॒ वद॑थ॒नाध्यप्सु ॥

VII-103-5

When one of these (the disciple) repeats verbatim the words of the competent teacher—that indeed is considered as a high festival for both, for then you both (teacher and pupil) are entitled to give noble exhortation in the sphere of wisdom or apropos life's duties

WILSON

When one of you imitates the croaking of another as a learner (imitates) his teacher, when, loud crying, you converse (leaping) upon the waters, then the entire body is as it were developed

GRIFFITH

When one of these repeats the other's language, as he who learns the lesson of the teacher,
Your every limb seems to be growing larger as ye converse with eloquence on the waters,

GELDNER, KAEGI, ROTH

What one calls out, another quickly answers,
Like boys at school their teacher's words repeating
Ye seem but many members of one body,
When in the pool ye lift your varied voices

MACDONELL:

When one of them repeats the speech of the other, as the learner that of his teacher, all that of them is in unison like a lesson that eloquent ye repeat upon the waters

MUIR:

As teachers first call out a word,
Then boys repeat what they have heard,
Just so the frogs croak out once more
What other frogs had croaked before.

THOMAS:

When one repeats the voice of another, as a pupil that of his teacher, then all their (croaking) is like a lesson well repeated, which ye eloquent ones recite in the waters

•

गोमायुरेको अजमायुरेकः पृश्निरेको हरित एक एषाम् ।
समान नाम बिभ्रतो विरूपाः पुरुत्रा वाचं पिपिशुर्वदन्तः ॥

VII-103-6

Among the students one is like unto a cow, another like unto a goat, one shows a remarkable curiosity, while another is still a novice, though all of them go by the common appellative of "pupil", they are of graded capacities All of them, however, draw upon the Vedas to elucidate by generous citations every possible subject—each doing so in his own way

WILSON

One frog has the bellowing of a cow, another the bleating of a goat, one of them is speckled, one is green designated by a common appellation, they are of various colours, and croaking, shew themselves in numerous places

GRIFFITH

One is Cow-bellow and Goat-bleat the other, one Frog is Green and one of them is Spotty

They bear one common name, and yet they vary, and talking, modulate the voice diversely

GELDNER, KAEGI ROTH

Some low like cattle, some like goats are bleating,
And one is yellow, and another speckled
Alike in name, but various in appearance,
In many tones they modulate their voices

MACDONELL:

One lows like a cow, one bleats like a goat; one is speckled, one of them is yellow Bearing a common name, they have different colours. In many ways they adorn their voice in speaking.

MUIR:

Sounds diverse issue from their throats,
Some low like cows, some bleat like goats,
Though one in name, of various sheen,
For one is brown, another green

THOMAS:

Lowing like a cow is one, bleating like a goat is another, speckled is one, another of them is yellow. Bearing a common name, different in colour, they vary their voices in many ways as they speak.

MACDONELL:

He that lows like a cow has given us riches, he that bleats like a goat has given them, the speckled one has given them, and the yellow one The frogs giving us hundreds of cows prolong our life in a thousandfold Soma pressing

MUIR:

The frogs that bleat and those that low,
Brown, green, on men all wealth bestow
The kine that on our pastures graze
We owe to them, with length of days

THOMAS:

He that lows like a cow, he that bleats like a goat, the speckled one, the yellow one, they have given us riches The frogs giving us hundreds of cows in a thousandfold soma-pressing extend our life

गोमायुरदादजमायुरदात्पृश्निरदाद्धरितो नो वसूनि ।
गवां मण्डूका ददतः शतानि सहस्रसावे प्र तिरन्त आयुः ॥

VII-103-10

While the students of Vedas—(whatever their type), meditative, versatile, curious or immature—have (in their own way) benefited us with the wealth (of wisdom), the inspired seers—the Frogs proper—by leaving us the legacy of unnumbered hymns on the Creator of infinite things, have shown us the way to Immortality

WILSON

May the cow-toned, the goat-toned, the speckled, the green (frog severally) grant us riches! May the frogs in the fertilizing (season of the rain), bestowing upon us hundreds of cows, prolong our lives!

GRIFFITH

Cow-bellow and Goat-bleat have granted riches, and Green and Spotty have vouchsafed us treasure
The Frogs who give us cows in hundreds lengthen our lives in this most fertilizing season

GELDNER, KAEGI, ROTH

The frogs that bleat like goats, and low like cattle,
The green one and the speckled, give us riches
Whole herds of cows may they bestow upon us,
And grant us length of days through sacrificing

MACDONELL:

He that lows like a cow has given us riches, he that bleats like a goat has given them, the speckled one has given them, and the yellow one. The frogs giving us hundreds of cows prolong our life in a thousandfold Soma pressing

MUIR:

The frogs that bleat and those that low,
Brown, green, on men all wealth bestow
The kine that on our pastures graze
We owe to them, with length of days.

THOMAS:

He that lows like a cow, he that bleats like a goat, the speckled one, the yellow one, they have given us riches. The frogs giving us hundreds of cows in a thousandfold soma-pressing extend our life.

सुविज्ञानं चिकितुषे जनाय सच्चासच्च वचसी पस्पृधाते ।
तयोर्यत्सत्यं यतरदृजीयस्तदित्सोमोऽवति हन्त्यासत् ॥

VII-104-12

A wise man knows without a shadow of doubt that the True and the False are poles apart, that God (Soma) protects only what is true and honest, and that He destroys whatever is false (and dishonest)

WILSON

To the understanding man there is perfect discrimination, the words of truth and falsehood are mutually at variance, of these two, Soma verily cherishes that which is true and right he destroys the false

GRIFFITH·

The prudent finds it easy to distinguish the true and false, their words oppose each other

Of these two that which is the true and honest, Soma protects and brings the false to nothing

उलूकयातुं शुशुलूकयातुं जहि श्वयातुमुत कोकयातुम् ।
सुपर्णयातुमुत गृध्रयातुं दृषदेव प्र मृण रक्ष इन्द्र ॥

VII-104-22

God Almighty (O Indra), strike dead, as with Thy thunderbolt, all these *Rakshasas*,—the *Rakshasas* that behave (torment us) like owls, like scorpions, like hounds, like wolves, like birds (of prey), like vultures

WILSON

Destroy the evil spirit, whether in the form of an owl, or of an owlet, of a dog, or of a duck, of a hawk, or of a vulture, slay the *Rakshasas*, Indra, (with the thunderbolt) as with a stone

GRIFFITH

Destroy the fiend shaped like an owl or owlet, destroy him in the form of dog or cuckoo
Destroy him shaped as eagle or as vulture as with a stone, O Indra, crush the demon

Selections from Mandala VIII

मा चि॒दन्यद्वि शं॑सत॒ सखा॑यो॒ मा रि॑षण्यत् ।
इन्द्र॒मित्स्तो॑ता॒ वृष॑णं॒ सचा॑ सु॒ते मुहु॑रु॒क्था च॑ शंसत् ॥

VIII-1-1

Laud none but the Almighty; friends, do not prostitute your gift of words. Praise God Almighty (Indra)—none but Him, the showerer of blessings: chant His praise again and again, with minds disciplined and focused in Him.

WILSON:

Repeat, friends, no other praise, be not hurtful (to yourselves), praise together Indra, the showerer (of benefits) when the Soma is effused; repeatedly utter praise (to him).

GRIFFITH:

Glorify naught besides, O friends; so shall no sorrow trouble you.
Praise only mighty Indra when the juice is shed, and say your lauds repeatedly.

अवक्रक्षिणं वृषभं यथाजुरं गां न चर्षणीसहम्
विद्वेषणं संवननोभयङ्करं मंहिष्ठमुभयाविनम् ॥

VIII-1-2

(Let us glorify) Even Him, who severely chastises sinners, who showers bounties on devotees, who is unchanging and unageing, who is as forbearant as the Earth herself of the evil ways of men, who is stern as well as benign, who can do and undo things, make and unmake people, who is Supreme, who gives both material and spiritual happiness

WILSON

A bull rushing (upon his foes), undecaying, like an ox, the overcomer of (hostile) men, the hater (of adversaries), the venerable, the displayer of both (enmity and favour), the munificent, the distributor of both (celestial and terrestrial riches)

GRIFFITH

Even him, eternal, like a bull who rushes down, men's conqueror, bounteous like a cow,
Him who is cause of both, of enmity and peace, to both sides most munificent

महे चन त्वामद्रिवः परा शुल्काय देयाम् ।
न सहस्राय नायुताय वज्रिवो न शताय शतामघ ॥

VIII-1-5

O Lord of infinite riches, Maker of Indras, O Mover of mountains! Never, never would I part with Thee, be the price ever so fabulous; no, not for a thousand, nor tens of thousands, nor even for wealth unlimited

WILSON:

Wielder of the thunderbolt, I would not sell thee for a large price, not for a thousand, not for ten thousand, nor, opulent bearer of the thunderbolt, for a hundred.

GRIFFITH:

O Caster of the Stone, I would not sell thee for a mighty price,
Not for a thousand, Thunderer! nor ten thousand, nor a hundred, Lord of countless wealth.

वस्यॉ इन्द्रासि मे पितुरुत भ्रातुरभुञ्जतः ।
माता च मे छदयथः समा वसो वसुत्वनाय राधसे ।

VIII-1-6

O Indra, dearer to me art Thou than my father, or brother not overfond of me. My mother, and equally with her, Thou, lavish measureless love on me, O Omnipresent Lord—both ministering to my happiness, vast and varied

WILSON

Thou art more precious, Indra, than my father, or than my brother, who is not affectionate, thou, giver of dwellings, art equal to my mother, for you both render me distinguished on account of celebrity and riches

GRIFFITH

O Indra, thou art more to me than sire or niggard brother is,
Thou and my mother,
O Good Lord, appear alike, to give me wealth abundantly

मम॑ त्वा सूर उदि॑ते मम॑ मध्यन्दि॑ने दिवः ।
मम॑ प्रपित्वे अ॑पिशर्वरे॑ व॑सवा स्तोमा॑सो अवृत्सत ॥

VIII-1-29

O Vasu, God All-pervading, may my prayers to Thee grow more and more fervent; may I hymn Thee at sunrise, at noon, at eventide and at nightfall.

WILSON:

May my prayers when the sun has risen, those also at noon, those also when evening arrives, bring thee back, giver of riches (to my sacrifice).

GRIFFITH:

My praises when the Sun hath risen, my praises at the time of noon,

My praises at the coming of the gloom of night, O Vasu, have gone forth to thee.

अस्मे आ वहतं रयिं शतवन्तं सहस्रिणम् ।
पुरुक्षुं विश्वधायसम् ॥

VIII-5-15

Bring us, O Aswins, wealth, a hundredfold, (nay) a thousandfold, and food in endless abundance, enough to sustain all living beings

Note The sage Brahmatithi, significantly so called, because of his intense longing to feed the whole universe—which to him is the living sanctuary of *Brahman* the Supreme God—prays to the Aswins for an inexhaustible supply of food wherewith he could provide sustenance for all living beings

WILSON

Bring unto us riches by hundreds and by thousands, desired by many, sustaining all

GRIFFITH

Bring riches hither unto us in hundreds and thousands source of plenteous food, sustaining all

त्वं नो अस्या अमतेरुत क्षुधो३ भिशस्तेरव स्पृधि ।
त्वं न ऊती तव चित्रया धिया शिक्षा शचिष्ठ गातुवित् ॥

VIII-66-14

Lord, Most Mighty! Free us from crass folly, from lust for base gains, from slanderous leanings O Knower of the right Path, with Thy Grace Abounding and wondrous art, school our minds and hearts

WILSON

Deliver us from this poverty, hunger, and calumny, give us (our desire) by thy protection and wondrous working, O mightiest, thou knowest the right way

GRIFFITH

From this our misery and famine set us free, from this dire curse deliver us

Succour us with thine help and with thy wondrous thought, Most Mighty, finder of the way

जीवान्नो अभि धेतनादित्यासः पुरा हथात् । कद्ध स्थ हवनश्रुतः ॥
VIII-67-5

O Aditya, self-effulgent and all-illuminating God, hasten to the succour of us, *jeevas*, before we are utterly lost, where, indeed, couldst Thou be, even after our cry of anguish has fallen on Thy ears?

WILSON

Adityas, hasten to us ere our death, while we are yet alive, where are ye, hearers of prayer?

GRIFFITH

Guard us, Adityas, still alive, before the deadly weapon strike
Are ye not they who hear our call?

अस्ति देवा अंहोरुर्वस्ति रत्नमनागसः । आदित्या अद्भुतैनसः ॥

VIII-67-7

O Aditya, Self-shining God, untouched by stain or blemish! Dire distress surely awaits a sinner, as surely as Bliss Absolute awaits the sinless

WILSON

Great, O deities, is (the guilt) of the sinner, but to the sinless is happiness, *Adityas*, ye are void of sin

GRIFFITH

Adityas, Gods, from sorrow there is freedom, for the sinless, wealth,
O ye in whom no fault is seen

ये मूर्धानः क्षितीनामदब्धासः स्वयशसः । व्रता रक्षन्ते अद्रुहः ॥

VIII-67-13

(Spiritually) Supreme leaders of the race ever maintain their vows (of piety and purity), unseduced (by love of lucre), ever unharmful to others, indefeasible is their fair renown

WILSON

Ye who are the heads of men, unharming, and of self-sustained glory, who, benevolent ones, protect our rites

GRIFFITH

Those who, the Princes of the folk, in native glory, never deceived,
Maintain their statutes, void of guile

वि षु द्वेषो व्यंहतिमादित्यासो वि संहितम् । विष्वग्वि वृहता रपः ॥

VIII-67-21

O Aditya, God Self-effulgent, put an end to our aversion (for things great and noble), dispel all our sins, strip away cant and fraud (from our hearts), blast off from us all baneful leanings

WILSON

Adityas, utterly destroy our enemies, destroy wickedness, destroy the closely drawn net, destroy evil everywhere

GRIFFITH

On every side dispel all sin,
Adityas, all hostility,
Indigence and combined attack

पराकात्ताच्चिदद्रिवस्त्वां नक्षन्त नो गिरः । अरं गमाम ते वयम् ॥

VIII-92-27

Almighty, Mover of mountains, our prayers surely reach Thee even from afar, may we surrender ourselves to Thee heart and soul

WILSON

May our praises reach Thee, Thunderer, even from afar, may we obtain thy (wealth) abundantly

GRIFFITH

Even from far away our songs reach thee, O Caster of the Stone

May we come very close to thee

एवा ह्यसि वीरयुरेवा शूर उत स्थिरः । एवा ते राध्यं मनः ॥

VIII-92-28

Invincibly valiant and unshakably firm that Thou art, at all times Thou lovest only the brave, it is only by being brave and firm can we win Thy heart

WILSON:

Thou verily lovest to smite the mighty, thou art a hero and firm (in battle), thy mind is to be propitiated by praise.

GRIFFITH:

For so thou art the hero's friend, a hero, too, art thou, and strong:
So may thine heart be won to us

त्वयेदिन्द्र युजा वयं प्रति ब्रुवीमहि स्पृधः ।
त्वमस्माकं तव स्मसि ॥

VIII-92-32

Almighty (Indra), only with Thee as our Helper may we triumph over envy and jealousy, then alone wilt Thou be ours and we shall be Thine

WILSON

With thee, Indra, as our helper, let us answer our enemies, thou art ours, we are thine

GRIFFITH

With thee to help us, Indra, let us answer all our enemies For thou art ours and we are thine.

अयमस्मि जरितः पश्य मेह विश्वा जातान्यभ्यस्मि मह्ना ।
ऋतस्य मा प्रदिशो वर्धयन्त्यादर्दिरो भुवना दर्दरीमि ॥

VIII-100-4

(Appearing before the devotee who has dedicated all his life lauding His supernal excellences and is absorbed now in madhi, God Almighty, addressing him says): "Singer enrapt' en your eyes and behold, here I am before you. all things I nscend in greatness and majesty—every thing that exists is Me that teachers of Truth illuminate, spreading know-lge of Me far and wide. adored by all the worlds, I cherish :m with tender care"

ILSON:

Indra speaks) "Here I am, worshipper, behold me here; overpower all things by my might; the offerers of sacrifice gnify me by their praises; I the shatterer, shatter the worlds"

IFFITH:

Here I am, look upon me here, O singer. All that existeth rpass in greatness
The Holy Law's commandments make me mighty. Rending h strength I rend the worlds asunder.

समुद्रे अन्तः शयत उद्ना वज्रो अभीवृतः ।
भरन्त्यस्मै संयतः पुरः प्रस्रवणा बलिम् ॥

VIII-100-9

Vajra, the Thunderbolt, the Invincible Lord, reclines in the ocean, surrounded by water on all sides, (even) the greatest of the great worship Him,—their bodies, minds and hearts all controlled

WILSON

The thunderbolt lies in the midst of the sea, covered with the waters, (the foes) flying in front of the battle bring offerings of submission to it

GRIFFITH

Deep in the ocean lies, the bolt with waters compassed round about,
And in continuous onward flow the floods their tribute bring to it

देवीं वाचमजनयन्त देवास्तां विश्वरूपाः पशवो वदन्ति ॥
सा नो मन्द्रेषमूर्जं दुहाना धेनुर्वागस्मानुप सुष्टुतैतु ॥

VIII-100-11

God created Speech Divine, even beasts, of all species, utter it. May this Speech, our wish-yielding cow, universally extolled and rightly, who gladdens us all with her gift of food, strength and fame, ever come to us

WILSON:

The gods produced the goddess Vach; her do animals of every kind utter; may she, Vach, the all-gladdening cow, yielding meat and drink, come to us, worthily praised.

GRIFFITH:

The deities generated Vak the Goddess, and animals of every figure speak her.

May she, the Gladdener, yielding food and vigour, the Milch-cow Vak, approach us meetly lauded.

सखे विष्णो वितरं वि क्रमस्व द्यौर्देहि लोकं वज्राय विष्कभे ।
हनाव वृत्रं रिणचाव सिन्धूनिन्द्रस्य यन्तु प्रसवे विसृष्टाः ॥

VIII-100-12

Friend of friends, Vishnu, Victory ever to Thy supreme valour! O ye Heavens, surrender all your space, (your world of luminanes) to Vajra (Vishnu) who upholds it all. May I, with Thy help, dispel ignorance (which has enshrouded the worlds), making the streams of Knowledge (the Vedas) flow unimpeded, may they (the streams) so freed from ignorance (misinterpretation), speed on for the birth of Indra (i e for the dawning of God—consciousness in men)

WILSON

O Vishnu my friend, stride forth lustily, O heaven, give room to contain the thunderbolt, let us smite Vritra, let us open the rivers, let them flow, set free, at the command of Indra

GRIFFITH:

Step forth with wider stride, my comrade Vishnu; make room, Dyaus, for the leap of the lightning.
Let us slay Vritra, let us free the rivers: let them flow loosed at the command of Indra.

न यः संपृच्छे न पुनर्हवीतवे न संवादाय रमते ।
तस्मान्नो अद्य समृतेरुरुष्यतं बाहुभ्यां न उरुष्यतम् ॥

VIII-101-4

God (Mitra-Varuna), keep us now away from the company of one who is not serious and earnest in inquiry, who does not call us again (to teach), who finds no delight in spiritual colloquy with us; oh, save us from his arms (i e may we give him a wide berth)

WILSON

He who has no pleasure in questioning, nor in repeated calling nor in dialogue,—defend us today from him and from his encounter, defend us from his arms

GRIFFITH.

He whom no man may question, none may summon back, who stands not still for colloquy,—

From hostile clash with him keep ye us safe this day; keep us in safety with your arms

वचोविदं वाचमुदीरयन्तीं विश्वाभिर्धीभिरुपतिष्ठमाना ।
देवीं देवेभ्यः पर्येयुषीं गामा मावृक्त मर्त्यो दभ्रचेताः ॥

VIII-101-

Only a man of little understanding would venture to discar the Divine Veda, which shows full mastery of the nuances words, which speaks with a ringing clearness and eloquenc which comes to us pregnant with sublime ideas in their va amplitude and escorts us (in our spiritual pilgrimage) to th threshold of God Himself

WILSON

The divine cow, who herself utters speech and gives spee *to others, who comes attended by every kind of utterance,* wh helps me for my worship of the gods,—it is only the fool wh abandons her

GRIFFITH

Weak-minded men have as a cow adopted me who can hither from the Gods, a Goddess,

Who, skilled in eloquence, her voice uplifteth who stande near at hand with all devotions

यस्माद्रेजन्त कृष्टयश्चर्कृत्यानि कृण्वतः ।
सहस्रसां मेधसाताविव त्मनाग्निं धीभिः संपर्यत ॥

VIII-103

In order that you may acquire Knowledge, serve, by perforn ing acts holy and devout, the God of gods(Agni), the bestower countless bounties; verily, men hold in adoring veneratic Him who does glorious deeds

WILSON:

Since men tremble before those who perform the sacre sacrifices, therefore do ye devoutly worship in the solem rite Agni the bestower of thousands of kine

GRIFFITH:

Him before whom the people shrink when he performs hi glorious deeds,
Him who wins thousands at the worship of the Gods himself that Agni, serve with songs.

स दृळ्हे चिदभि तृणत्ति वाजमर्वता स धत्ते अक्षिति श्रवः ।
त्वे देवत्रा सदा पुरूवसो विश्वा वामानि धीमहि ॥

VIII-103-5

Through the Grace of the Horse God a devotee sets at naught the might of the most formidable foe and earns immortal fame O Supreme God, Lord of all wealth, ever and always fixing our mind on Thee, may we hold all prized things in trust for Thee

WILSON

Lord of vast wealth, he (thy worshipper) spoils with his steed food laid up even in strongholds, he possesses imperishable wealth, in thee divine we ever possess all desirable treasures

GRIFFITH

He with the steed wins spoil even in the fenced fort and gains imperishable fame

In thee, O Lord of Wealth continually we lay all precious offerings to the Gods

Selections from Mandala IX

त्वामच्छा चरामसि तदिदर्थं दिवेदिवे । इन्दो त्वे न आशसः ॥

IX-1-5

May we ever and always serve Thee heart and soul, with the one and only purpose of serving Thee, O Indu, all our aspirations are set on Thee

WILSON

To thee we come, O dropping (Soma,) for thee only is this our worship day by day, our prayers are to thee, none other

GRIFFITH

O Indu, we draw nigh to thee, with this one object day by day
To thee alone our prayers are said

THOMAS

To thee we come day by day for this one purpose To thee are our prayers, O Indu

प्र सोमा॑सः स्वा॒ध्यः॑ पव॑मानासो अक्रमुः । र॒यिं कृ॑ण्वन्ति॒ चेत॑नम् ॥

IX-31-1

God, benevolent, pure and delightful as the moon, gives us the wealth of wisdom.

WILSON:

The benevolent juices being purified flow forth, they confer intellectual wealth

GRIFFITH:

The Soma-drops, benevolent, come forth as they are purified,
Bestowing wealth which all may see.

ए॒ष सूर्य॑मरोचय॒त् पव॑मानो॒ विच॑र्षणिः । विश्वा॒ धामा॑नि वि॒श्ववि॑त् ॥

IX-28-5

This All-Pure, All-knowing God, Lord of the entire cosmos (Soma), He it is who has lent effulgence to the sun and all luminaries

WILSON

This purified, all-contemplating all-knowing (Soma) gives radiance to the sun and all the spheres (of light)

GRIFFITH

This Pavamana, swift and strong, Omniscient, gave splendour to
The Sun and all his forms of light

प्र सोमा॑सः स्वा॒ध्य१॒ः पव॑मानासो अक्रमुः । र॒यिं कृ॑ण्वन्ति॒ चेत॑नम् ॥

IX-31-1

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GRIFFITH

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Bestowing wealth which all may see

तिस्रो वाच उदीरते गावो मिमन्ति धेनवः । हरिरेति कनिक्रदत् ॥

IX-33-4

The Cows, namely, the Vedas, utter—i e use—words having threefold meanings, kindling (in us) Knowledge whereby Hari comes to us with a shout of joy (as it were)

WILSON

The priests utter the three sacred texts, the milch kine low (on being milked), the green-tinted Soma goes sounding (to the vessels)

GRIFFITH

Three several words are uttered kine are lowing, cows who give their milk
The tawny-hued goes bellowing on

तुभ्येमा भुवना कवे महिम्ने सोम तस्थिरे । तुभ्यमर्षन्ति सिन्धवः ॥

IX-62-27

God, omniscient and benign (Soma), these spheres (terrestrial and celestial) are held firm by Thy might, for Thee (i e at Thy behest) the rivers flow

WILSON

O sage (Soma) in thy might do these worlds stand, to thee the rivers hasten

GRIFFITH

O Soma, O thou Sage, these worlds stand ready to attest thy might
For thy behoof the rivers flow

पवमानं ऋतं बृहच्छुक्रं ज्योतिरजीजनत् । कृष्णा तमांसि जङ्घनत् ॥

IX-66-24

God, All-purifying, has revealed to us the Light of supreme Knowledge, —Knowledge, eternal, effulgent and all-embracing, He has destroyed the cimmerian darkness (of the world)

WILSON

The purified (*Soma*) generated the veracious, all-pervading, bright-shining light, destroying the black darkness

GRIFFITH

He, Pavamana, hath produced the lofty Law, the brilliant light,
Destroying darkness black of hue

पवमानस्य जङ्घ्नतो हरेश्चन्द्रा असृक्षत । जीरा अजिरशोचिषः ॥

IX-66-25

From Hari (i e from God who annuls all our sorrows), the Purest of the pure, who dispels all nescience, have issued forth Vedic Scriptures (which, like the moon, gladden and subdue our hearts), whose immortal serenity and radiance quell (all our miseries)

WILSON

The gladsome swift-moving streams of the purified, green-tinted, unfadingly radiant (*Soma*), the destroyer (of darkness), have been let forth

GRIFFITH

From tawny-Pavamana, the Destroyer, radiant streams have sprung,
Quick streams from him whose gleams are swift

यदन्ति यच्च दूरके भयं विन्दति मामिह । पवमान वि तज्जहि ॥

IX-67-21

God, All-Pure and All-Purifying, whatever danger, imminent or remote, might impend or overawe me, ward off and chase away

WILSON

Whatever *fear seizes me, near, afar off, or here, purified* (Soma) dispel that fear

GRIFFITH

O Pavamana, drive away the danger, whether near at hand Or far remote, that finds me here

ऋतस्य गोपा न दभाय सुक्रतुस्त्री ष पवित्रा हृद्य१न्तरा दधे ।
विद्वान्त्स विश्वा भुवनाभि पश्यत्यवाजुष्टान्विध्यति कर्ते अव्रतान् ॥

IX-73-8

God (Soma), the Preserver and Guardian of eternal values, good and great in all His works, whom none can hoodwink, places in the inmost sanctum of His heart the threefold holy deeds of men The Omniscient One, with all-seeing eye scans all the worlds, He hurls into the awful gulf (of calamity) the unrighteous that do not win His Grace (by a life of purity)

WILSON

(Soma) the protector of the sacrifice, the doer of good deeds cannot be resisted, he places in his heart the three purifiers, he, the all-wise looks over all worlds, he censures those who are hostile in action, who sacrifice not

GRIFFITH

Guardian of Law, most wise, he may not be deceived three purifiers hath he set within his heart

With wisdom he beholds all creatures that exist he drives into the pit the hated riteless ones

दिवो यः स्कम्भो धरुणः स्वातत आपूर्णो अंशुः पर्येति विश्वतः ।
सेमे मही रोदसी यक्षदावृता समीचीने दाधार समिषः कविः ॥

IX-74-2

God (*Soma*), the Supporter of Heaven, Sustainer of the Earth, with His supernal qualities overbrimming, All-Perfect and most resplendent, pervades all space may He bless Earth and Heaven, infinitely vast both, with spiritual Light God Omniscient confers all desirable things on the good, world without end

WILSON

The supporter of heaven, the prop (of the earth), the *Soma*-juice who, widely spreading, filling (the vessels), flows in all directions—may he unite the two great worlds by his own strength, he has upheld them combined, (may he) the sage (bestow) food upon (his worshippers)

आत्मन्वन्नभो दुह्यते घृतं पय ऋतस्य नाभिरमृतं वि जायते ।
समीचीनाः सुदानवः प्रीणन्ति तं नरो हितमव मेहन्ति पेरवः ॥

IX-74-4

Akasha is made to yield Knowledge, effulgent and quintessential, (through the words of Sruti it contains), this Knowledge turns out to be the true nectar—for it leads us to God Himself. Great saints, beacon lights of the race, who are righteous and bountiful, and who constantly strive to win His love, always shower the words of profound exhortation (from the Sruti texts).

WILSON:

Full of sap the butter and milk is milked from heaven, the bond of the sacrifice, the water is generated. the assembled liberal givers delight him; (the *Soma*-juices) the leaders, the protectors shower down the accumulated (water).

GRIFFITH:

Butter and milk are drawn from animated cloud· thence Amrit is produced, centre of sacrifice.

Him the Most Bounteous Ones, ever united, love: him as our Friend the Men who make all swell rain down.

ऋतस्य जिह्वा पवते मधु प्रियं वक्ता पतिर्धियो अस्या अदाभ्यः ।
दधाति पुत्रः पित्रोरपीच्यं१ नाम तृतीयमधि रोचने दिवः ॥

IX-75-2

The tongue of Truth (*Sruti*) voices forth in accents most sweet and ravishing (for) the Lord of Intelligence Himself has breathed it out (this *Sruti*) Just as the son calls his parents by a secret, a third, name, so, too, there is a mystic, a third, name for God *who makes all luminaries in the firmament shine*

WILSON

The tongue of Sacrifice (*Soma*) distils the delightful exhilarating (juice), speaking, lord of this rite, unassailable, the son (the sacrificer) assumes a third name unknown to his parents in the brilliance

GRIFFITH

The Speaker, unassailable Master of the hymn, the Tongue of Sacrifice pours forth the pleasant meath

Within the lustrous region of the heavens the Son makes the third secret name of Mother and of Sire

आ नः पूषा पवमानः सुरातयो मित्रो गच्छन्तु वरुणः सजोषसः ।
बृहस्पतिर्मरुतो वायुरश्विना त्वष्टा सविता सुयमा सरस्वती ॥

IX-81-4

May Pushan, Pavamana, Mitra, Varuna, Brihaspati, Maruts, Vayu, Aswins, Twashtri, Savitri and Saraswati come to us, glad and joyous, (not singly, but) in a body,—all of them, bounteous, with ascesis and deep piety (to God)

WILSON

May the generous (gods) met together come to us—Pushan, Pavamana, Mitra, Varuna, Brihaspati, the Maruts, Vayu, the Ashwins, Twashtri, Savitri, and beautiful Saraswati

GRIFFITH

Hither let Pushan Pavamana come to us, Varuna, Mitra, bountiful, of one accord,
The Maruts, Asvins, Vayu, and Brihaspati, Savitar, Tvashtar, tractable Saraswati

उभे द्यावापृथिवी विश्वमिन्वे अर्यमा देवो अदितिर्विधाता।
भगो नृशंस उर्वन्तरिक्षं विश्वे देवाः पवमानं जुषन्त॥

IX-81-5

May all the gods adored by men—Heaven and Earth which (twain) pervade all space, Aryama, Aditi, Vidhatri, Bhaga, and the vast Firmament—worship Pavamana, God All-Purifying

WILSON

The all-pervading couple heaven and earth, the divine Aryaman, Aditi, Vidhatri, Bhaga deserving the praises of men, the spacious firmament, all the gods honour the purified Soma

GRIFFITH

Both Heaven and Earth, the all-invigorating Pair, Vidhatar, Aditi, and Aryaman the God,

Bhaga who blesses man, the spacious Firmament,—let all the Gods in Pavamana take delight

आ यस्तस्थौ भुवनान्यमर्त्यो विश्वानि सोमः परि तान्यर्षति ।
कृण्वन्त्सञ्चृतं विचृतमभिष्टय इन्दुः सिषक्त्युषसं न सूर्यः ॥

IX-84-2

God Immortal, known as *Soma*, as Indu, pervades all the worlds and protects them in all ways He keeps them (men) in mundane bonds and releases them for their Eternal Good, even as the sun first joins the dawn with darkness and then releases it (only to heighten the dawn's beauty all the more)

WILSON:

The immortal *Soma* who is stationed upon the worlds, goes round about them all; Indu, binding and unloosing accompanies (the sacrifice) for its protection, as the sun the dawn

GRIFFITH:

He who hath come anear to creatures that have life, Immortal Soma flows onward to all of them.

Effecting, for our aid, both union and release, Indu, like Surya, follows closely after Dawn

तवे॒माः प्र॒जा दि॒व्यस्य॒ रेत॑स॒स्त्वं विश्व॑स्य॒ भुव॑नस्य राजसि ।
अथे॒दं विश्वं॑ पवमान ते॒ वशे॒ त्वमि॑न्दो प्रथ॒मो धा॑म॒धा अ॑सि ॥

IX-86-28

All these beings are born of Thy supernal Creative Germ, Thou art the Sovereign of the Cosmos; no wonder, O Thou All-Pure, it is under Thy absolute sway; Thou, O Indu, art the first and foremost architect of our habitation (the earth and our corporeal frame)

WILSON:

All these are the offspring of thy celestial effluence, thou art the ruler of the whole world, so, purified (*Soma*), this universe is in subjection to thee, thou, Indu, art the foremost, the supporter of the house.

GRIFFITH:

These are thy generations of celestial seed: thou art the Sovran Lord of all world of life.

This universe, O Pavamana, owns thy sway; thou, Indu, art the first establisher of Law

ज्योतिर्यज्ञस्य॑ पवते मधु॑ प्रि॒यं पि॒ता दे॒वानां॑ जनि॒ता वि॒भूव॑सुः ।
दधा॑ति॒ रत्नं॑ स्व॒धयो॑रपी॒च्यं॑ म॒दिन्त॑मो मत्स॒र इ॑न्द्रि॒यो रसः॑ ॥

IX-86-10

The All-Perfect *Soma* (God), Father and Protector of gods, give the great Light of knowledge, sweet and blessed, essential for worship and all its sacred offices All the hidden treasures of Heaven and Earth He places (at the disposal of His devotees), Bliss unmingled that He is, He bestows (on them) the crown of Happiness and joy ineffable, (no wonder) He is adored by Indra Himself

WILSON

The light of the sacrifice, he distils sweet (juice) delightful (to the gods), the parent of the gods, the generator (of all), possessor of ample wealth, he supports the hidden wealth of heaven and earth, the most exhilarating, the exciting (*Soma*), the nourisher of (Indra), the juice

GRIFFITH

He, light of sacrifice, distils delicious meath, most wealthy, Father and begetter of the Gods

He, gladdening, best of Cheerers, juice that Indra loves, enriches with mysterious treasure earth and heaven

पुनान इन्दवा भर सोम द्विबर्हसं रयिम् ।
त्वं वसूनि पुष्यसि विश्वानि दाशुषो गृहे ॥

IX-100-2

Indu Soma, Thou purifiest all Give us wealth, great and everlasting, in both worlds to him that dedicates his mind and heart to Thee Thou ever givest all the treasures of home

WILSON

Indu Soma, when purified bring us the riches of both worlds, thou fosterest all treasures in the house of the donor (of the libation)

GRIFFITH

O Indu, while they cleanse thee, bring, O Soma doubly-waxing wealth

Thou in the worshipper's abode causest all treasures to increase

त्वां रिहन्ति मातरो हरिं पवित्रे अद्रुहः ।
वत्सं जातं न धेनवः पवमान विधर्मणि ॥

IX-100-7

The seers who do no harm whatsoever to any creature ecstatically rejoice in Hari, with their hearts pure and holy, and bent to the highest Dharma—rejoice in Him as milch cows do in (*lit* fondly lick) their calf just born

WILSON

The innocent maternal (waters) caress thee, the green-tinted, upon the filter, O Pavamana, at the sacrifice, as milch kine caress their new-born calf

GRIFFITH

The mothers, void of guiles, caress thee, golden-coloured in the sieve,
As cows, O Pavamana, lick the new-born calf, as Law commands

आ जा॒मिरत्के॑ अव्यत भु॒जे न पु॒त्र ओ॒ण्यो॑: ।
सर॑ज्जा॒रो न योष॑णां व॒रो न योनि॑मा॒सद॑म् ॥

IX-101-14

God, our Kinsman, never failing and true, speeds all eager to the *Jiva*, even as a darling son leaps to the arms of his parents, as a lover hastens to his sweetheart, or as a bridegroom to his betrothed

WILSON

(Soma) the kinsman (of the gods) is enveloped in the investing filter like a child in the arms of its protecting parents, he hastens like a gallant to a mistress, like a bridegroom (to the bride), to sit upon his station (the pitcher)

GRIFFITH

The Friend hath wrapped him in his robe, as in his parents' arms, a son
He went, as lover to a dame, to take his station suitor-like

स वीरो दक्षसाधनो वि यस्तस्तम्भ रोदसी ।
हरिः पवित्रे अव्यत वेधा न योनिमासदम् ॥

IX-101-15

Golden-hued Hari (Soma), unconquerably valiant, who infuses strength into all, who upholds Heaven and Earth, loves to indwell the holy heart, even as one who has built a new house is all eager to occupy it

WILSON

The green-tinted (Soma), the implement of strength, the hero, who has upheld heaven and earth, is enveloped in the filter like the sacrificer (in his house) to sit upon his station

GRIFFITH

That Hero who produces strength, he who hath propped both worlds apart,
Gold-hued, hath wrapped him in the sieve, to settle, priest-like, in his place

परि कोशं मधुश्चुतमव्यये वारे अर्षति ।
अभि वाणीरृषीणां सप्त नूषत ॥ ३ ॥

IX-103-3

Soma (God) bestows on us a treasure which brings us bliss eternal in a world that is most prizable and imperishable all the seven scriptures of the sages have sung high His glory

Wilson

The *Soma* sends forth (its juice) through the woollen fleece to the honey-dripping receptacle, the seven metres of the *Rishis* praise (it)

Griffith

On through the long wool of the sheep to the meath-dropping vat he flows
The Rishis' sevenfold quire hath sung aloud to him

परि णेता मतीनां विश्वदेवो अदाभ्यः ।
सोमः पुनानश्चम्वोर्विशद्धरिः ॥ ४ ॥

IX-103-4

Infallible, verily, is the golden-hued Hari, the Pilot and Impeller of our minds, in whom reside all gods: He, the Creator of the Universe (Soma) enters into Heaven and Earth in order to sanctify them.

WILSON.

Soma, the leader of praises, in whom all the gods are comprehended, unassailable, green-tinted when filtered, enters the cups

GRIFFITH

Shared by all Gods, infallible, the Leader of our holy hymns,
Golden-hued Soma, being cleansed, hath reached the bowls

यत्र ज्योतिरजस्रं यस्मिँल्लोके स्वर्हितम् ।
तस्मिन्मां धेहि पवमानामृते लोके अक्षित इन्द्रायेन्दो परि स्रव ॥

IX-113-7

O Pavamana, transport me to that Immortal world that knows no decay, where Great Light shines eternally, where reigns Bliss supreme Speed fast, then O mind, to the Almighty

WILSON

Where light is perpetual, in the world in which the sun is placed, in that immortal, imperishable world place me, Pavamana, flow Indu, for Indra

GRIFFITH

O Pavamana, place me in that deathless, undecaying world
Wherein the light of heaven is set, and everlasting lustre shines Flow Indu, flow for Indra's sake

यत्रानुकामं चरणं त्रिनाके त्रिदिवे दिवः ।
लोका यत्र ज्योतिष्मन्तस्तत्र माममृतं कृधीन्द्रायेन्दो परि स्रव ॥

IX-113-9

Make me immortal in that world which is unimaginably more blissful, more luminous than Heaven, where reigns freedom absolute, of movement and action, the dwellers whereof are endowed with the Light of gnosis. Speed fast, then, O mind, to the Almighty.

WILSON

Where in the third heaven, in the third sphere, the sun wanders at will, where the regions are filled with light, there make me immortal. flow, Indu, for Indra.

GRIFFITH

Make me immortal in that realm where they move even as they list.

In the third sphere of inmost heaven where lucid worlds are full of light. Flow, Indu, flow for Indra's sake.

यत्र कामा॑ निकामाश्च यत्र॑ ब्रध्नस्य॑ विष्टप॑म् ।
स्वधा च यत्र तृप्ति॑श्च तत्र मामम॒तं॑ कृधीन्द्रा॑येन्दो परि॑ स्रव ॥

IX-113-10

Make me immortal in that world where our deepest yearnings and noblest aspirations find their crowning fruition, where dwells the Lord that dispels all darkness, where there is Freedom and Happiness. Speed fast, then, O mind, to the Almighty.

WILSON:

Where wishes and desires (are), where the region of the sun (is), where food and delight (are) found, there make me immortal, flow, Indu, for Indra

GRIFFITH:

Make me immortal in that realm of eager wish and strong desire,

The region of the radiant Moon, where food and full delight are found. Flow, Indu, flow for Indra's sake.

यत्रानन्दाश्च मोदाश्च मुदः प्रमुद आसते।
कामस्य यत्राप्ताः कामास्तत्र माममृतं कृधीन्द्रायेन्दो परि स्रव॥

IX-113-11

Make me immortal in that world which ever abounds in joys and felicities (in all their range), which is the home of happiness and ecstatic bliss, where all things longed for are attained and all wishes are fulfilled Speed fast, then O mind, to the Almighty

WILSON

Where there is happiness pleasures, joy and enjoyment, where the wishes of the wisher are obtained there make me immortal, flow, Indu, for Indra

GRIFFITH

Make me immortal in that realm where happiness and transports, where
Joys and felicities combine, and longing wishes are fulfilled
Flow, Indu, flow for Indra's sake

य इन्दोः पव॑मानस्यानु धामान्यक्र॑मीत् ।
तमा॑हुः सुप्रजा इति यस्ते॑ सोमावि॑धन्मन इन्द्रा॑येन्दो परि॑ स्रव ॥

IX-114-1

Him, O Lord (Soma), the wise call noble (great) who knows the glories of the Almighty (of Indu Pavamana), who has won (hit) Thy mind

WILSON

(*The Brahman*) who attends to the stations of the filtered *Soma*-juice—him men call rich in children, who applies his mind to thee, Soma, flow, Indu, for Indra

GRIFFITH

The man who walketh as the Laws of Indu Pavamana bid,—
Men call him rich in children, him, O soma, who hath met thy thought Flow, Indu, flow for Indra's sake

Selections from Mandala X

प्रावेपा मा बृहतो मादयन्ति प्रवातेजा इरिणे वर्वृतानाः ।
सोमस्येव मौजवतस्य भक्षो विभीदको जागृविर्मह्यमच्छान् ॥

X-34-1

The sizable nuts growing on lofty Vibhidaka trees along windy slopes intoxicate and flutter me with joy This Vibhidaka, which keeps me awake (all night), inebriates me like a draught of the *Soma* native to the Mujavat mountain

WILSON·

The large rattling die exhilarates me as torrents borne on a precipice flowing in a desert, the exciting dice animate me as the taste of the *Soma* of Maujavat (delights the gods)

GRIFFITH

Sprung from tall trees on windy heights, these rollers transport me as they turn upon the table

Dearer to me the die that never slumbers than the deep draught of Mujavan's own Soma

GELDNER, KAEGI, ROTH

The nuts that once swayed on the lofty branches
Intoxicate me, rolling on the dice-board
The fruit of the Vibhidaka can charm me,
As 'twere the Soma of the Mujantavas

MACDONELL

The dangling ones, born in a windy place, of the lofty (tree) gladden me as they roll on the dice-board Like the draught of the Soma from Mujavant, the enlivening Vibhidaka has pleased me

MUIR

These dice that roll upon the board
To me intense delight afford
Sweet Soma-juice has not more power
To lure me in an evil hour

न मा मिमेथ न जिहीळ एषा शिवा सखिभ्य उत मह्यमासीत् ।
अक्षस्याहमेकपरस्य हेतोरनुव्रतामप जायामरोधम् ॥

X-34-2

This wife of mine has never been cross with me, nor has she ever offended me in the least; to me and my cronies she has been unfailingly good and gracious. Yet, in spite of her being so devoted and loving—wholly for the sake of dice so dear to me—I have nagged and pestered her.

WILSON:

This (my wife) has not been angry (with me), nor was she overcome with shame; kind was she to me and to my friends, yet for the sake of one or other die, I have deserted this affectionate spouse.

GRIFFITH:

She never vexed me nor was angry with me, but to my friends and me was ever gracious.
For the die's sake, whose single point is final, mine own devoted wife I alienated.

GELDNER, KAEGI, ROTH:

My wife has never angered me nor striven,
Was ever kind to me and my companions;
Though she was faithful to me, I have spurned her,
For love of dice, the only thing I value.

MACDONELL

She does not scold me, she is not angry she was kind to friends and to me For the sake of a die too high by one I have driven away a devoted wife

MUIR

To strife and wrangling disinclined
My gentle wife was always kind
But I, absorbed in maddening play,
Have chased this tender spouse away

द्वेष्टि श्वश्रूरप जाया रुणद्धि न नाथितो विन्दते मर्डितारम् ।
अश्वस्येव जरतो वस्न्यस्य नाहं विन्दामि कितवस्य भोगम् ॥

X-34-3

(I know) my mother-in-law detests me, and my wife deprecates my craze, saying that a gamester when utterly impoverished, would not find a single friend to help him. Never, never, can I win to the gambler's paradise, a gambler being no better than a noble steed which, having grown old and weedy, eats its head off.

Wilson.

My mother-in-law reviles me, my wife opposes me, the beggar meets no compassionate (benefactor), I do not realize the enjoyment of the gamester any more than that of a valuablehorse grown old

Griffith

My wife holds me aloof, her mother hates me the wretched man finds none to give him comfort

As of a costly horse grown old and feeble, I find not any profit of the gamester.

Geldner, Kaegi, Roth:

My wife rejects me and her mother hates me,
The gamester finds no pity for his troubles
No better use can I see for a gambler,
Than for a costly horse worn out and aged.

MACDONELL:

My mother-in-law hates me, my wife drives me away. the man in distress finds none to pity him 'I find no more use in a gambler than in an aged horse that is for sale'

MUIR:

She now, in turn, my person spurns,
Her mother's wrath against me burns
Distressed and vexed, in vain I plead,
For none will help me in my need

अन्ये जायां परि मृशन्त्यस्य यस्यागृधद्वेदने वाज्य१क्षः ।
पिता माता भ्रातर एनमाहुर्न जानीमो नयता बद्धमेतम् ॥

X-34-4

Others are out to seduce the wife of the man whose wealth is all ravened up by the powerful dice His father, mother and brothers tell (the bailiff) "We have washed our hands of him, you are welcome to bind him and take him away"

WILSON

Others touch the wife of him whose wealth the potent dice covet his mother, father, brothers say, "We know him not, take him away, bound (wherever you will)"

GRIFFITH

Others caress the wife of him whose riches the die hath coveted, that rapid courser
Of him speak father, mother, brothers saying we know him not, bind him and take him with you

GELDNER, KAEGI, ROTH

Upon his wife are laid the hands of others,
While his possessions by the dice are wasted
His father, mother, brothers,—all deny him!
"We know him not,—away with him in fetters"

MACDONELL

Others embrace the wife of him for whose possessions the victorious die has been eager Father, mother, brothers say of him, 'we know him not, lead him away bound'

MUIR

As wretched as a worn-out hack's,
A gamester's life all joyance lacks
His means by play away are worn,
While gallants court his wife forlorn
His father, mother, brothers shout,
"The madman bind, and drag him out"

यदादीध्ये न दविषाण्येभिः परायद्भ्योऽव हीये सखिभ्यः ।
न्युप्ताश्च बभ्रवो वाचमक्रतँ एमीदेषां निष्कृतं जारिणीव ॥

X-34-5

When I resolve to play no more with dice I keep aloof from my friends, who thereupon rat me, one and all But the moment the brown nuts rattle on the dice-board again, I cannot resist the temptation of tearing along to the gambling-house, like a paramour to her assignation

WILSON

When I reflect, (then I say), "I will play no more with them " I pay attention to my friends who desert (me), and the tawny dice rattle as they are thrown, I hasten to their accustomed place as a harlot to her assignation

GRIFFITH

When I resolve to play with these no longer my friends depart from me and leave me lonely

When the brown dice, thrown on the board, have rattled, like a fond girl I seek the place of meeting

GELDNER, KAEGI, ROTH

And when I say that I will play no longer,
My friends abandon me and all desert me,
Yet when again I hear the brown dice rattling,
I hasten, like a wanton to her lover

Macdonell

When I think to myself, 'I will not go with them, I shall be left behind by my friends as they depart (to play)', and the brown ones, thrown down, have raised their voices, I go straight, like a courtesan, to their place of assignation

Muir

At times,—the scorn of every friend,—
I try my foolish ways to mend,
Resolve no more my means to waste
On this infatuated taste
But all in vain when, coming near
The rattle of the dice I hear,
I rush, attracted by their charms
Like lady to her lover's arms

स॒भामे॑ति कि॒त॒वः पृ॒च्छमा॑नो जे॒ष्यामीति॑ त॒न्वा॒३॑ शूशु॑जानः ।
अ॒क्षासो॑ अ॒स्य वि ति॑रन्ति॒ कामं॑ प्रति॒दीव्ने॒ दध॑त॒ आ कृ॒तानि॑

X-34-6

A gamester hurries up to the gambling-house—his person gaudily tricked out—telling his interlocutor "Today I shall surely win"; the dice give a maddening edge to his passion and he stakes his belongings, lock, stock and barrel, to his opponent.

WILSON:

The gamester goes to the gaming-table, radiant in person, and asking himself, "Shall I win?" The dice increase his passion for play as he practises the arts of (gambling) with his adversary

GRIFFITH:

The gamester seeks the gambling house, and wonders, his body all afire, Shall I be lucky?
Still do the dice extend his eager longing, staking his gains against his adversary.

GELDNER, KAEGI, ROTH.

The gambler hurries to the gaming table,
"Today I will win," he thinks in his excitement
The dice inflame his greed, his hopes mount higher,
He leaves his winnings all with his opponent

MACDONELL

The gambler goes to the assembly hall, asking himself, 'shall I conquer', trembling with his body The dice run counter to his desire, bestowing on his adversary at play the lucky throws

MUIR

As to his game the gambler hies,
Once more his hopes of winning rise,
And loss but more his ardour fires,
To tries his luck he never tires

अक्षास इदङ्कुशिनो नितोदिनो निकृत्वानस्तपनास्तापयिष्णवः ।
कुमारदेष्णा जयतः पुनर्हणो मध्वा सम्पृक्ताः कितवस्य बर्हणा ॥

X-34-7

The dice goad and whip me on, they are vengeful and deadly, they throw me into a frenzy, oh, how they torment me! While they fool the winner with short-lived spoils, with a deceptive sweetness they eat him out of house and home, ruining him utterly

WILSON

Dice verily are armed with hooks, with goads, pricking, paining and torturing (the gamester) to the winning (player) they are the givers of sons, they are tipped with honey, slaying him in return by taking away the gambler's (all)

GRIFFITH

Dice, verily, are armed with goads and driving hooks, deceiving and tormenting, causing grievous woe

They give frail gifts and then destroy the man who wins, thickly anointed with the player's fairest good

MACDONELL

The dice are hooked, piercing, deceitful, burning and causing to burn, presenting gifts like boys, striking back the victors, sweetened with honey by magic power over the gambler

MUIR:

The dice their victims hook and tear,
Disturbing, torturing, false though fair,
The transient gains they yield to-day,
To-morrow all are swept away

त्रिपञ्चाशः क्रीळति व्रातं एषां देवइव सविता सत्यधर्मा ।
उग्रस्य चिन्मन्यवे ना नमन्ते राजा चिदेभ्यो नम इत्कृणोति ।

X-34-8

The (this) gang of gamesters, pretending to be as god-like and true as the sun, ventures the game time and again (*lit* fifty-three times); but the dice will not truckle to the rage of a contestant, however truculent; even the king must eat humble pie before them.

WILSON:

The aggregate fifty-three of them are played as the divine truth, observant Savitri (travels): the dice bow not before the wrath of any, however violent, a king himself pays them homage.

GRIFFITH:

Merrily sports their troop, the three-and-fifty, like Savitar the God whose ways are faithful

They bend not even to the mighty's anger· the King himself pays homage and reveres them

MACDONELL:

Their host of three fifties plays like god Savitar whose laws are true: they bow not before the wrath of even the mighty, even a king pays them obeisance

Muir

These sportive dice, a potent band,
The destinies of men command
They laugh to scorn the fierce man's frown,
Before them doughty kings bow down

नीचा वर्तन्त उपरि स्फुरन्त्यहस्तासो हस्तवन्तं सहन्ते ।
दिव्या अङ्गारा इरिणे न्युप्ताः शीताः सन्तो हृदयं निर्दहन्ति ॥

X-34-9

(Says the player) Downward they roll on the dice-board, but (in my mind) they bob up high, handless themselves, they vanquish those that have (powerful) hands Cast on the board they shine like glowing embers, they are cool, no doubt, but how they burn up my heart!

WILSON

Now they abide below, now they palpitate on high, handless, they overpower him who has hands, cast upon the dice-board like coals from the sky, even though cold they burn the heart

GRIFFITH

Downward they roll, and then spring quickly upward, and handless, force the man with hands to serve them
Cast on the board, like lumps of magic charcoal, though cold themselves they burn the heart to ashes

MACDONELL

They roll down, they spring upward Though without hands, they overcome him that has hands Divine coals thrown down upon the gaming-board, being cold, they burn up the heart

Muir:

They downward roll, they upward bound,
And handless, men with hands confound.
They scorch the heart like brands, these dice,
Although themselves as cold as ice.

जाया तप्यते कितवस्य हीना माता पुत्रस्य चरतः क्व स्वित् ।
ऋणावा बिभ्यद्धनमिच्छमानोऽन्येषामस्तमुप नक्तमेति ॥

X-34-10

The forlorn wife of the gambler writhes in agony, his mother, on seeing her son a homeless wanderer, is heart-struck with grief Over head and ears in debt, the gambler is in dread of any and every one, constantly in dire need of money, he crouches at nightfall to the roof of strangers, to beg, borrow (—or who knows—to burgle)

WILSON

The deserted wife of the gamester is afflicted the mother (grieves) for the son wandering wherever he likes, involved in debt, ever in fear, anxious for wealth, (the gambler) goes forth by night to the dwellings of others (to plunder)

GRIFFITH

The gambler's wife is left forlorn and wretched The mother mourns the son who wanders homeless
In constant fear, in debt, and seeking riches, he goes by night into the home of others

GELDNER, KAEGI, ROTH

The gambler's wife deserted mourns, his mother
Laments her son, she knows not where he wanders,
And he, in debt and trouble, seeking money,
Remains at night beneath the roof of strangers

MACDONELL

Forsaken the wife of the gambler is grieved, the mother (too) of the son that wanders who knows where Indebted, fearing, desiring money he approaches at night the house of others

MUIR

The gambler's hapless wife is sad
His mother mourns her wayward lad
In want, at night he seeks relief
By *graceless shifts a trembling thief*

स्त्रियं दृष्ट्वाय कितवं ततापान्येषां जायां सुकृतं च योनिम्।
पूर्वाह्णे अश्वान्युयुजे हि बभ्रून्त्सो अग्नेरन्ते वृषलः पपाद॥

X-34-11

The gambler on seeing the well-adorned wife and well-appointed house of another is sorely cut up In the early morning he yokes his brown horses, and at nightfall the poor wretch slumps downcast by the fireside

WILSON

The gamester, having observed the happy wife and well-ordered home of others, suffers regret yet in the forenoon he puts to the tawny steeds, and at night the sinner lies down by the fire

GRIFFITH

Sad is the gambler when he sees a matron, another's wife, and his well-ordered dwelling

He yokes the brown steeds in the early morning, and when the fire is cold sinks down an outcast

GELDNER KAEGI ROTH

It grieves the gambler when he sees another
With wife and happy home untouched by trouble
He yokes the brown steeds in the early morning,
And when the fire goes out he sinks degraded

MACDONELL.

It pains the gambler when he sees a woman, the wife of others and their well-ordered home Since he yokes the brown horses in the morning, he falls down (in the evening) near the fire, a beggar.

MUIR

He groans to see his wretched wife,
And then the happy wives, and life,
Of others, free from care and strife
His bad career, with morning light
Begun, in ruin ends by night

यो वः सेनानीर्महतो गणस्य राजा व्रातस्य प्रथमो बभूव ।
तस्मै कृणोमि न धना रुणध्मि दशाहं प्राचीस्तदृतं वदामि ॥

X-34-12

(Says the gambler) I bow and bid adieu forever to the general and king of the notorious crew who always comes atop, victorious No more will I stake my money and valuables and lose to him. I shall stretch my ten fingers to keep him at arm's length thus I solemnly swear

WILSON

Dice, I offer salutation to him who has been the general of your great army, the chief lord of your host I do not provide him with wealth I raise my ten (fingers) to the east, that (which) I speak (is) the truth.

GRIFFITH

To the great captain of your mighty army, who has become the host's imperial leader,
To him I show my ten extended fingers I speak the truth No wealth am I withholding

MACDONELL

To him who as the general of your great throng, as king has become the first of your host, I stretch forth my ten fingers—'I withhold no money—thus is truth I say'

MUIR:

To him, the Chief who leads your bands,
He Dice, I lift my suppliant hands
"I hail thy gifts, when those art kind,
But crave thy leave to speak my mind"

अक्षैर्मा दीव्यः कृषिमित्कृषस्व वित्ते रमस्व बहु मन्यमानः ।
तत्र गावः कितव तत्र जाया तन्मे वि चष्टे सवितायमर्यः ॥

X-34-13

Play not with dice—no, never! Take to farming and agriculture: rest contented and happy with the wealth it brings you. That way alone will you, O gambler, come to own many head of cattle and live a happy conjugal life. This is the secret that the Lord and Moral Governor of the Universe has revealed to me.

WILSON:

Giving serious attention (to my advice), play not with dice: pursue agriculture: delight in wealth (so acquired): there, gambler, are cows: there is wife; so has this (visible) sovereign Savitri declared to me.

GRIFFITH:

Play not with dice: no, cultivate thy corn-land. Enjoy the gain, and deem that wealth sufficient.

There are thy cattle, there thy wife, O gambler. So this good Savitar himself hath told me.

MACDONELL:

'Play not with dice; ply thy tillage; rejoice in thy property, thinking much of it; there are thy cattle, O gambler, there thy wife': this Savitar here, the noble, reveals to me.

Muir:

"Forgive me, King of all the Dice,
If thus I give my friend advice,
Abandon play, and till the soil,
For this shall better pay thy toil"

मित्रं कृणुध्वं खलु मृळता नो मा नो घोरेण चरताभि धृष्णु ।
नि वो नु मन्युर्विशतामरातिरन्यो बभ्रूणां प्रसितौ न्वस्तु ॥

X-34-14

(Ye gods!) Bless us with your benign friendship; bestow on us happiness Bear not down on us with your awful fury: may your stern displeasure—our dire foe—calm down at once· let us never (for Heaven's sake) be captives to the brown nuts (the dice).

WILSON:

Be friends with us (dice), bestow upon us happiness, approach us not in terrible wrath; let your anger light on our enemies; let our enemy fall under the bondage of the tawny (dice).

GRIFFITH:

Make me your friend: show me some little mercy. Assail us not with your terrible fierceness

Appeased be your Malignity and anger, and let the brown dice snare some other captive

MACDONELL:

Pray make friendship, be gracious to us. Do not forcibly bewitch us with magic power. Let your wrath, your enmity now come to rest. Let another now be in the toils of the brown ones.

Mutr·

"Well pleased with what thou hast, forbear
To crave of wealth an ampler share"
"Thy wife, thy kine, —in these rejoice,"
Thus cries a god with warning voice
Be gracious, Dice, we now implore,
Bewitch us with your spells no more
From us withdraw, to us be kind,
And others with your fetters bind

रायस्पोषं सौश्रवसाय धीमहि तद्देवानामवो अद्या वृणीमहे ॥७॥

X-36-7

We beseech this boon, in especial, of God, that we right from now on consider it a duty to acquire inexhaustible store, nay, the horn of plenty, solely in order to promote the well-being of all

WILSON

We meditate upon them for the attainment of abundant food we solicit today the protection of the gods

GRIFFITH

May we increase our wealth to glorify our name We crave this gracious favour of the Gods today

अपां पेरुं जीवधन्यं भरामहे देवाव्यं सुहवमध्वरश्रियम् ।
सुरश्मिं सोममिन्द्रियं यमीमहि तद्देवानामवो अद्या वृणीमहे ॥

X-36-8

Our entire fortune let us pour into the lap of that man who fulfils his (true) life's mission, by whom other souls find happiness, who wins the grace of God (by his piety) whose vocation is honourable, who regards the sacrifices he has made as the very crown of his riches We beseech this boon, in especial, of God, that we from now on come to have minds so enlightened that we may rein in our senses

WILSON

We offer the *Soma*, the protector of the waters, affluent in life, the delighter of the gods, who is well praised, the glory of sacrifice, the brilliant-rayed, the vigour which we desire we solicit today this protection of the gods

GRIFFITH

We bring the Stay of Life, who makes the waters swell, swift-hearing, Friend of Gods, who waits on sacrifice
May we control that Power, Soma, whose rays are bright
We crave this gracious favour of the Gods today

सनेम तत्सुसनिता सनित्वभिर्वयं जीवा जीवपुत्रा अनागसः ।
ब्रह्मद्विषो विष्वगेनो भरेरत तद्देवानामवो अद्या वृणीमहे ॥

X-36-9

We beseech this boon, in especial, of God, that we and our sons, worthy of being called *Jeevas*, be free from every description of sin or delinquency, that we earn our competence through means fair and honest, earn it in the company of others equally honest, with our fair, name unsullied Let God-haters be vessels of sin, it will never irk us

WILSON

Living with living offspring, and free from fault, let us make offerings (to the gods), sharing with those who share with us may those who hate the Brahmans carry off our iniquity in different directions we solicit today this protection of the gods

GRIFFITH

Alive ourselves, with living sons, devoid of guilt, may we win this with winners by fair means to win

Let the prayer-haters bear our sin to every side We crave this gracious favour of the Gods today

महदद्य महतामा वृणीमहेऽवो देवानां बृहतामनर्वणाम् ।
यथा वसु वीरजातं नशामहै तद्देवानामवो अद्या वृणीमहे ॥

X-36-11

We beseech this great boon of all high souled beings, of great divinities, of saints unspotted, and more than all, of the Supreme God, that we come by our riches by our own effort, heroic and noble.

WILSON

We implore today the especial protection of the mighty, the great, the irresistible, gods, that we may obtain riches and male progeny We solicit today this protection of the gods

GRIFFITH

We crave the gracious favour of the Gods today, great favour of great Gods, sublime and free from foes,
That we may gain rich treasure sprung from hero-sons
We crave this gracious favour of the Gods today

न ते अदेवः प्रदिवो नि वासते यदेतशेभिः पतरै रथर्यसि।
प्राचीनमन्यदनु वर्तते रज उदन्येन ज्योतिष यासि सूर्य ॥

X-37-3

Thy own, innate brightness (or hue) O Surya, looked far other than what it is now, for it was nothing different from the common, but now we see Thee possessed of a transcendent resplendence, not Thy own

WILSON

No ancient *Rakshasa* abides SURYA, near thee when those desirest to yoke to thy chariot thy rapid steeds:

One ancient radiance follows (thee) whilst thou risest with another

GRIFFITH

No godless man from time remotest draws these down when thou art driving forth with winged, dappled Steeds

One lustre waits upon thee moving to the east, and Surya, thou arisest with a different light

तं नो द्यावापृथिवी तन्न आप इन्द्रः शृण्वन्तु मरुतो हवं वचः ।
मा शूने भूम सूर्यस्य सन्दृशि भद्रं जीवन्तो जरणामशीमहि ॥

X-37-6

May Heaven and Earth, may the waters, may Indra and the Maruts (the Winds), hearken to our prayer—that none of us drawing breath under the all-seeing eye of the Sun see any misery whatsoever; that we, blessed with every circumstance of well-being, attain the fullness of years

rth, may the waters, may Indra and the
and this our praise: may we not
of the Sun: living long, may we attain

ords may Heaven and Earth,
Maruts hear.
of the Sun, and, living

तं नो द्यावापृथिवी तन्न आप इन्द्रः शृण्वन्तु मरुतो हवं वचः ।
मा शूने भूम सूर्यस्य सन्दृशि भद्रं जीवन्तो जरणामशीमहि ॥

X-37-6

May Heaven and Earth, may the waters, may Indra and the Maruts (the Winds), hearken to our prayer—that none of us drawing breath under the all-seeing eye of the Sun see any misery whatsoever; that we, blessed with every circumstance of well-being, attain the fullness of years

WILSON:

May heaven and earth, may the waters, may Indra and the Maruts, hear this our invocation and this our praise: may we not be in sorrow at the sight of the Sun: living long, may we attain a prosperous old age.

GRIFFITH:

This invocation, these our words may Heaven and Earth, and Indra and the waters and the Maruts hear.

Ne'er may we suffer want in presence of the Sun, and, living happy lives, may we attain old age.

विश्वाहा त्वा सुमनसः सुचक्षसः प्रजावन्तो अनमीवा अनागसः
उद्यन्तं त्वा मित्रमहो दिवेदिवे ज्योग्जीवाः प्रति पश्येम सूर्य ॥

X-37-7

May we, O Sun, our Friend adored, eagerly await, morn by morn (*lit.* day by day), to greet Thee with glad welcome as Thou risest—to greet Thee over all the days of our life, blessed with brilliant intellect and large heart, clear and bright vision, health proof to all illness, noble offspring and, above all, character free from stain or blemish.

WILSON:

May we, constantly happy in mind, sound of sight, blessed with posterity, exempt from illness, devoid of sin, daily (worship thee): may we, enjoying long life, behold thee, Surya, who art the cherisher of thy friends rising day by day.

GRIFFITH:

Cheerful in spirit, evermore, and keen of sight, with store of *children, free from sickness and from sin*

Long-living, may we look, O Surya, upon thee uprising day by day, thou great as Mitra is!

यस्य॑ ते॒ विश्वा॒ भुव॑नानि के॒तुना॒ प्र चेर॑ते॒ नि च॑ वि॒शन्ते॑ अ॒क्तुभिः॑ ।
अ॒नागा॒स्त्वेन॑ हरिकेश सू॒र्याह्नाह्ना नो॒ वस्य॑सावस्य॒सोदि॑हि ॥

X-37-9

O Sun, Hari's staunch devotee, with that light of Thine whereby all these worlds are clothed with radiance by day, and shrouded in darkness by night, lead us on day after day to higher and higher levels of well-being and blemishless character.

Wilson:

Golden-haired Surya, by whose guidance all beings move (by day), and repose by night, do thou come to us with freedom from sin, and more felicitous (life), every day.

Griffith:

Thou by whose lustre all the world of life comes forth, and by thy beams again returns unto its rest,
O Surya with the golden hair, ascend for us day after day, still bringing purer innocence.

यद्वो॑ देवाश्चकृ॒म जि॒ह्वया॑ गु॒रु मन॑सो वा॒ प्रयु॑ती देव॒हेळ॑नम् ।
अरा॑वा॒ यो नो॑ अ॒भि दु॑च्छुना॒य॒ते त॒स्मिन्तदेनो॑ वसवो॒ नि धे॑तन ॥

X-37-12

O all-pervading God, whatever heinous sin we may have committed—be it one of downright jeering at God or scorn of Him—by tongue, mind, or action, blame it, we pray, on that haughty and perverse God-hater ever busy tempting us to evil paths.

WILSON:

Whatever sin, great and exciting the wrath of the gods, we have committed against you, O gods, by the tongue, or the working of the mind, do you, Vasus, transfer that sin to him, who assailing terrifies us

GRIFFITH:

If by some grievous sin we have provoked the Gods, O Deities, with the tongue or thoughtlessness of heart,

That guilt, O Vasus, lay upon the Evil One, on him who ever leads us into deep distress

य इमा विश्वा भुवनानि जुह्वदृषिर्होता न्यसीदत् पिता नः ।
स आशिषा द्रविणमिच्छमानः प्रथमच्छदवराँ आ विवेश ॥

X-81-1

God, the All-seeing, our Protector and Destroyer (Hotri), after He has dissolved all the worlds, alone remains In order to bestow the supreme blessing of final Beatitude on *Jeevas*—His inferiors all—He first created them and then entered them

Wilson

The *Rishi*, the *Hotri*, our father who offering all these worlds has taken his seat, desiring wealth by pious benedictions, the first inventor has entered inferior (beings)

Griffith

He who sate down as Hotar-priest, the Rishi, our Father, offering up all things existing,—
He, seeking through his wish a great possession, came among men on earth as archetypal

किं स्विदासीदधिष्ठानमारम्भणं कतमत्स्वित्कथासीत् ।
यतो भूमिं जनयन्विश्वकर्मा वि द्यामौर्णोन्महिना विश्वचक्षाः ॥

X-81-2

What was the *pou sto* (the place wherefrom to operate)? What was the material and how did it turn into this universe? From where, with what, and how, did the Omnific, Omniscient God, intent on Creation, produce this earth and Heaven by virtue of His infinite power?

WILSON

What was the station? What was the material? How was it done? so that the beholder of all, Vishwakarman (was) generating and disclosed heaven by his might

GRIFFITH

What was the place whereon he took his station? What was it that supported him? How was it?

Whence Visvakarman seeing all, producing the earth, with mighty power disclosed the heavens

विश्वतश्चक्षुरुत विश्वतोमुखो विश्वतोबाहुरुत विश्वतस्पात् ।
सं बाहुभ्यां धमति सं पतत्रैर्द्यावाभूमी जनयन्देव एकः ॥

X-81-3

His eyes see all He is omnipresent, His arms reach out everywhere His feet outrange all space, God, the sole Creator, Himself dynamises Heaven and Earth, along with everything that finds its place in them

WILSON

Having eyes everywhere, and having a face everywhere, having arms everywhere, and having feet everywhere, he traverses (heaven) with his arms, (earth) with his swift-moving (feet), and exists a god without a companion generating heaven and earth

GRIFFITH

He who hath eyes on all sides round about him, a mouth on all sides, arms and feet on all sides,

He, the Sole God, producing earth and heaven, weldeth them, with his arms as wings, together

किं स्वि॒द्वनं॒ क उ॒ स वृ॒क्ष आ॑स॒ यतो॒ द्यावा॑पृथि॒वी नि॑ष्टत॒क्षुः ।
मनी॑षिणो॒ मन॑सा पृ॒च्छतेदु॒ तद्यद॒ध्यति॑ष्ठ॒द्भुव॑नानि धा॒रय॑न् ॥

X-81-4

What was the forest and what the tree, whereof the Master-Builder fashioned Heaven and Earth? Inquire within yourselves, ye sage thinkers: "whereon did He stand planted, when holding the worlds in His hand to shape them into what they are?"

WILSON:

Which was the forest, which the tree, from which they fabricated heaven and earth? Inquire, sages, in your minds what (place) he was stationed in when holding the worlds.

GRIFFITH:

What was the tree, what wood in sooth produced it, from which they fashioned out the earth and heaven?

Ye thoughtful men inquire within your spirit whereon he stood when he established all things

विश्वकर्मन् हविषा वावृधानः स्वयं यजस्व पृथिवीमुत द्याम् ।
मुह्यन्त्वन्ये अभितो जनास इहास्माकं मघवा सूरिरस्तु ॥

X-81-6

Overjoyed with our prayers, do Thou, Great Architect of the Cosmos, make us worship Thee, as residing in Earth and Heaven As for the others, the sceptics around us, let them lie wrapt in their dark delusion only, we pray that God (i e Thyself), All-Knowing and All-Powerful, should, ever and ever, be with us

WILSON

Vishwakarman magnified by the oblation, do thou of thyself worship earth and heaven let other men (who offer no oblations) be everywhere confounded, may he, rich in oblations, be the granter of heaven at this our (sacrifice)

GRIFFITH

Bring thou thyself exalted with oblation, O Visvakarman, Earth and Heaven to worship

Let other men around us live in folly here let us have a rich and liberal patron

वाचस्पतिं विश्वकर्माणमूतये मनोजुवं वाजे अद्या हुवेम ।
स नो विश्वानि हवनानि जोषद्विश्वशम्भूरवसे साधुकर्मा ॥

X-81-7

For our own all-round well-being, let us now invoke Him, the All-Doer, the Custodian and Leit-motif of all the Vedas, who impels our minds, may He of glorious deeds, the Giver of Bliss to all, rejoice in all our prayers

WILSON

Let us this day invoke for our protection the lord of speech the creator of all, who is swift as thought, may he, the bestower of all happiness, the doer of good works, be propitiated by all our oblations, (so as) to grant us his protection

GRIFFITH

Let us invoke today, to aid our labour, the Lord of Speech, the thought-swift Visvakarman

May he hear kindly all our invocations who gives all bliss for aid, whose works are righteous

चक्षुषः पिता मनसा हि धीरो घृतमेने अजनन्नम्नमाने ।
यदेदन्ता अददृहन्त पूर्व आदिद् द्यावापृथिवी अप्रथेताम् ॥

X-82-1

The Omniscient Being, Maker and Animater of the senses headed by the mind, first created water, and presently, Heaven and Earth, which in incessant adoration bow unto Him Directly, after the boundaries of Heaven and Earth were firmly fixed, aeons ago, they began to expand, each in its own way

WILSON

The maker of the senses, resolute in mind, engendered the water, (and then) these two (heaven and earth) floating (on the waters), when those ancient boundaries were fixed, then the heaven and earth were expanded

GRIFFITH

The father of the eye, the Wise in spirit, created both these worlds submerged in fatness

Then when the eastern ends were firmly fastened, the heavens and the earth were far extended

विश्वकर्मा विमना आद्विहाया धाता विधाता परमोत संदृक् ।
तेषामिष्टानि समिषा मदन्ति यत्रा सप्तऋषीन्पर एकमाहुः ॥

X-82-2

The All-doer—The Power Supreme behind all goings on—the Great-Hearted Being pervading the entire vastitude of Space—He creates all things of use and dispenses them according to need and desert, He oversees and scans all things with a searching minuteness, meticulously assessing each. Brahman-knowers speak of Him as infinitely transcending the starry world of the Seven Sages (or as infinitely outsoaring the seven senses) To attain Him is to have all our longings and aspirations blissfully fulfilled.

WILSON

Vishakarman, of comprehensive mind and manifold greatness, is all-pervading, the creator, the arranger and the supreme supervisor, him in whom the desires of their (senses) are satisfied with food, they call (him) supreme beyond the seven Rishis

GRIFFITH

Mighty in mind and power is Visvakarman, Maker, Disposer and lofty Presence

Their offerings joy in rich juice where they value One, only One, beyond the Seven Rishis

EDGERTON

The All-maker (is) wise, likewise mighty, the creator, disposer, also the Highest Aspect The sacrifices revel with nourishment (in paradise), where beyond the (constellation) Seven Sages they say is the one (God All-Maker)

यो नः॑ पि॒ता ज॑नि॒ता यो वि॑धा॒ता धामा॑नि वेद॒ भुव॑नानि॒ विश्वा॑ ।
यो दे॒वानां॑ नाम॒धा एक॑ ए॒व तं स॑म्प्र॒श्नं भुव॑ना यन्त्य॒न्या ॥

X-82-3

Father and Protector of us all. He metes out rewards and punishments. All worlds are to Him an open book, and He knows every station and place (i.e. those to be assigned to each *Jeeva*) He alone bears the names of all gods and He alone can rightfully question our ways and behaviour In him, no wonder all beings seek refuge.

EDGERTON:

Who is our Father, our Generator, and our Disposer, who knows all places and creatures, who is the sole name-giver of the Gods, to Him other beings go to ask.

त आयजन्त द्रविणं समस्मा ऋषयः पूर्वे जरितारो न भूना ।
असूर्ते सूर्ते रजसि निषत्ते ये भूतानि समकृण्वन्निमानि ॥

X-82-4

The rulers of beings living in the highest, middle, and lowest regions, offer up to Him as worship all their treasured possessions, even as the Rishis of yore who hymned the Lord dedicated their outpouring hosannas to Him

WILSON

Those ancient *Rishis* who adorned (with light) these beings in the animate and inanimate world, offer to him wealth (of sacrifice) as praisers with abundant (laudation)

GRIFFITH

To him in sacrifice they offered treasures,—Rishis of old, in numerous troops, as singers,
Who in the distant, near, and lower regions made ready all these things that have existence

EDGERTON

Those ancient sages offered rich sacrifice unto him (the All-Maker), like (present-day) singers with their abundance,
(The ancient sages) who, when the sun-lit and the unsun-lit spaces had been set down, created these beings

परो दिवा पर एना पृथिव्या परो देवेभिरसुरैर्यदस्ति ।
कं स्विद्गर्भं प्रथमं दध्र आपो यत्र देवाः समपश्यन्त विश्वे ॥

X-82-5

He who is beyond the Heavens, beyond this Earth, beyond the gods, beyond the *asuras*, who is the mysterious Cause of the Universe, the Primal Germ, —Him, verily, did the waters bear on their own surface

WILSON

What was the embryo which was beyond the heaven, beyond this earth, beyond the gods, beyond the *Asuras*, which the waters first retained in which all the gods first contemplated each other?

GRIFFITH

That which is earlier than this earth and heaven, before the Asuras and Gods had being,—
What was the germ primeval which the waters received where all the Gods were seen together?

GELDNER, KAEGI, ROTH

Far out beyond this earth, beyond the heavens,
Far, too, beyond the living gods and spirits,
What earliest germ was hidden in the waters,
In which the gods were all beheld together?

EDGERTON:

That which is beyond the Heaven, beyond the Earth, beyond the Asura Gods—what verily was the First embryo which the waters bore in which (waters) the gods all beheld themselves together?

तमिद्गर्भं प्रथमं दध्र आपो यत्र देवाः समगच्छन्त विश्वे ।
अजस्य नाभावध्येकमर्पितं यस्मिन्विश्वानि भुवनानि तस्थुः ॥

X-82-6

The waters bore within them this Primal Germ (of the Cosmos), wherein are forgathered all the gods, all the worlds reside, indeed, in that which is installed in the navel of the Unborn

WILSON

The waters verily first retained the embryo in which all the gods were aggregated, single, deposited on the navel of the unborn (creator) in which all beings abode

GRIFFITH

The waters, they received that germ primeval wherein the Gods were gathered all together

It rested set upon the Unborn's navel, that One wherein abide all things existing

GELDNER, KAEGI, ROTH

The waters held that earliest germ within them
In which the living gods were all united
That One lay in the bosom of the unborn,
And all created beings rested in it

तमिद्गर्भं प्रथमं दध्र आपो यत्र देवाः समगच्छन्त विश्वे ।
अजस्य नाभावध्येकमर्पितं यस्मिन्विश्वानि भुवनानि तस्थुः ॥

X-82-6

The waters bore within them thus Primal Germ (of the Cosmos), wherein are forgathered all the gods, all the worlds reside, indeed, in that which is installed in the navel of the Unborn.

WILSON

The waters verily first retained the embryo in which all the gods were aggregated, single, deposited on the navel of the unborn (creator), in which all beings abode

GRIFFITH

The waters, they received that germ primeval wherein the Gods were gathered all together

It rested set upon the Unborn's navel, that One wherein abide all things existing

EDGETON.

He (the All-Maker) and no other was the first embryo which the waters bore, in which (waters) the gods were all assembled together, the One (embryo) implanted in the navel of the Unborn, on which all the worlds have rested

न तं विदाथ य इमा जजानाऽन्यद्युष्माकमन्तरं बभूव ।
नीहारेण प्रावृता जल्प्या चाऽसुतृप उक्थशासश्चरन्ति ॥

X-82-7

Him who has created all these worlds, alas, ye know not, unbridgeable is the gulf between Him and you A good many roam the earth chanting and teaching the hymns (of the Vedas) but (for all that) most of them are befogged in nescience, caught up in the frantic struggle to gratify their fleshly cravings, nevertheless they incessantly prate of things they least understand

WILSON

You know not him who has generated these (beings), (his life) is another, different from yours wrapped in fog, and foolish speech (do they) wander (who are) gluttonous and engaged in devotion

GRIFFITH

Ye will not find him who produced these creatures another thing hath risen up among you

Enwrapt in misty cloud, with lips that stammer, hymn-chanters wander and are discontented

DGERTON

You shall not find him who created these (worlds), something else has come between you (and him) Enveloped in fog nd chatter walk the reciters of hymns, the robbers of lives

उभा उं नूनं तदिदर्थयेथे वि तन्वाथे धियो वस्त्रापसेव ।
सध्रीचीना यातवे प्रेमजीगः सुदिनेव पृक्ष आ तंसयेथे ॥

X-106-1

As weavers of rare craftsmanship produce (superfine) fabrics (of endless variety), O Aswins, ye fashion minds (infinitely varied and marvellous) Like golden days ye bring us food, copious and sumptuous at all times, on this twofold task, so magnificent, the hearts of ye Twain are, beyond doubt, set That is why the singer prays unto ye to be ever with him in sweet union

WILSON

You both demand the oblation (Ashwins), you spread out the ceremonials as two weavers (stretch) cloths, (the institutor of the rite) praised you associated together to attain (his desires), like two fortunate days you bestow food

GRIFFITH

This very thing ye Twain hold as your object ye weave your songs as skilful men weave garments

That ye may come united have I waked you Ye spread out food like days of lovely weather

उष्टारेव फर्वरेषु श्रयेथे प्रायोगेव श्वात्र्या शासुरेथः ।
दूतेव हि ष्ठो यशसा जनेषु माप स्थातं महिषेवावपानात् ॥

X-106-2

O Aswins! Ye speed on to a devotee, as tamed beasts of the wild would scamper away to their haunts Like draught oxen luxuriating in green pastures, with fond love ye set up your rest under his humble roof, and would never quit it, even as buffaloes can never get away from a puddle Ye deign to home with all who sing your glories, lackeying them like loyal valets, in order to crown their endeavours with success

Wilson

Like two longing oxen (to the pastures), you have recourse to those who fill you (with oblations), you approach like two horses prepared for the fray, employed to bring treasure you are like two (royal) messengers renowned among the people, turn not away (from our oblation) like two buffaloes from the drinking-trough

Griffith

Like two plough-bulls you move along in traces, and seek like eager guests your bidder's banquet

Ye are like glorious envoys mid the people, like bulls, approach the place where you are watered

सा॒कं॒युजा॑ श॒कुन॑स्येव प॒क्षा प॒श्वेव॑ चि॒त्रा यजु॒रा ग॑मिष्टम् ।
अ॒ग्निरि॑व देव॒योर्दी॑दि॒वांसा॒ परि॑ज्मानेव यजथः पुरु॒त्रा ॥

X-106-3

To the place of worship ye ever come hand in hand, like the two wings of a bird, or like a pair of yoked bulls, both wonderfully strong and handsome Ye reveal yourselves all resplendent like a blazing fire, to the ardent devotee All-pervading like the sun and moon, most worthy of worship are ye Twain

WILSON

Connected together like the two wings of a bird, you came to the sacrifice like two choice animals, radiant as Agni (at the offering) of the devout (worshipper), like two perambulating priests you celebrate worship in many places

GRIFFITH

Like the two *pinions of a bird, connected,* like two choice animals, ye have sought our worship

Bright as the fire the votary hath kindled, ye sacrifice in many a spot as roamers

आपी वो अस्मे पितरेव पुत्रोग्रेव रुचा नृपतीव तुर्यै ।
इर्येव पुष्ट्यै किरणेव भुज्यै श्रुष्टीवानेव हवमा गमिष्टम् ॥

X-106-4

Like our parents and sons are ye most dear unto us Ye shine with splendour like the sun and moon and are to us like benign sovereigns hastening to rescue the panic-stricken, ye provide us with sustenance and nourishment, like a soil rich beyond compare, and gladden our hearts like the rays of the sun and moon (More than all), in response to our prayer, ye race to us like lightning-footed steeds

WILSON

You are kinsmen to us, like parents (to us), like two fierce shining fires, like two princes hastening (to give protection), like two bestowers of food are you for the nourishment (of men), like two luminaries for the enjoyment (of your worshippers), like two quick (horses) you came to our invocation

GRIFFITH

Ye are our kinsmen, like two sons, two fathers, strong in your splendour and like kings for conquest,

Like rays for our enjoyment, Lords to feed us, ye, like quick hearers, have obeyed our calling

वंसगेव पूषर्या शिम्याता मित्रेव ऋता शतरा शातपन्ता ।
वाजेवोच्चा वयसा घर्म्येष्ठा मेषेवेषा सपर्या३ पुरीषा ॥

X-106-5

Like the sun and the moon ye foster our growth, and like bosom friends heighten our happiness Ever anchored in Truth are ye, and are to us repositories of priceless bounties Ye beggar all words of praise In point of might you transcend the mightiest As for your duration, ye are verily eternal like the stars of heaven Withal, ye are, like the goat, satisfied with any food, be it ever so poor, provided it is offered with a full heart

WILSON

You are like two pleasantly moving Well-fed (bulls), like Mitra and Varuna, the two bestowers of felicity, veracious, possessors of infinite wealth, happy, like two horses plump with fodder, abiding in the firmament, like two rams (are you) to be nourished with sacrificial food, to be cherished with oblations

GRIFFITH

(Shying away from verses 5-8, Griffith says "I do not attempt the hopeless task of translating stanzas 5, 6, 7, 8, in which nearly every word is a difficult riddle")

सृण्येव जर्भरी तुर्फरीतू नैतोशेव तुर्फरी पर्फरीका ।
उदन्यजेव जेमना मदेरू ता मे जराय्वजरं मरायु ।

X-106-6

O Aswins! Ye create the Uuiverse and ye sustain and destroy it. Dispensers are ye of rewards and punishments Enmeshing the world in nescience and bondage, ye bestow upon it the prize of Light and Liberation Flawless and stainless are ye like a gem just out of the ocean (*lit* the waters), and are Bliss Infinite Make this ageing and mortal body ageless and immortal—we supplicate

WILSON

You are like two mad elephants bending their forequarters and smiting the foe, like the two sons of Nitosha destroying (foes), and cherishing (friends), you are as bright as two water-born (jewels), do you, who are victorious, (render) my decaying mortal body free from decay

पज्रेव चर्चरं जारं मरायु क्षद्मेवार्थेषु तर्तरीथ उग्रा ।
ऋभू नापत्खरमज्रा खरज्रुर्वायुर्न पर्फरत्क्षयद्रयीणाम्

X-106-7

All-conquering Aswins! Founts of inexhaustible energy that ye are, ye alone can take this body to the final goal beyond the three ends of life—this body subject to decay and death, evanescent as bubbles of foam, my errant gad-about mind which races with the terrific speed of a gale to settle on the pomps and vanities of this world, is obdurately reluctant to come to ye, for all that ye are omniscient and all-purifying

WILSON

Fierce (Ashwins) like two powerful (heroes), you enable this moving, perishable mortal (frame) to cross over to the objects (of its destination) as over water, extremely strong, like the Ribhus, your chariot attained its destination swift as the wind, it pervaded (everywhere), it dispensed riches

घर्मेव मधु जठरे सनेरू भगेविता तुर्फरी फारिवारम् ।
पतरेव चचरा चन्द्रनिर्णिङ्मनऋङ्गा मनन्या३ न जग्मी ॥

X-106-8

Most resplendent Gods! Ye provide our stomachs with sweetest food Although armed with the mightiest weapons (to destroy enemies) Ye mount guard over our good fortunes and make us happy, Ye cleanse our minds, giving them the crystal line sheen of the moon Most adorable Twain! Do not wing away from us like migrant birds

WILSON

With your bellies full of the *Soma*, like two saucepans, preservers of wealth, destroyers of enemies (you are), armed with hatchets, moving like two flying (birds) with forms like the moon, attaining success through the mind, like two laudable beings, (you are) approaching the sacrifice

आरङ्गरेव मध्वेरयेथे सारघेव गवि नीचीनबारे ।
कीनारेव स्वेदमासिष्विदाना क्षामेवोर्जा सूयवसात्सचेथे ॥

X-106-10

As thunder-clouds shower sweet water, as bees store honey, ye store (sweet) milk in an animal like the cow While ye make famishing folk toil with the sweat of their brow like hard-handed peasants, ye bless them, too, with opulence ushering in food and plenty

Wilson

Like two loud-sounding (clouds), you send forth the sweet (rain), like two bees (you deposit milk) in (the udder of) the cow which has its opening turned downwards, like two labourers you are dripping with perspiration, like a tired cow eating sweet herbage, you attend the sacrifice

Griffith

Like toiling bees ye bring to us your honey, as bees into the hide that opens downward

(Griffith observes "I cannot translate intelligibly the second line")

(On *hide* he notes 'the honeycomb is compared to a waterskin inverted")

वृहन्तेव गम्भरेषु प्रतिष्ठां पादेव गाधं तरते विदाथः ।
कर्णेव शासुरनु हि स्मराथोंऽशेव नो भजत चित्रमप्नः ॥

X-106-9

Omnipotent Gods! Howsoever formidable the odds, ye stand firm and unshaken, like the feet of a champion swimmer in shallow water, ye harken to the prayers of a devotee as often as your ears hear them Deign to accept this our soul-ravishing adoration as if ye were ourselves

WILSON

Like two big (men) in deep waters you find a resting place, like two feet crossing a ford you find (the fording-place), like two ears you recognize (the voice) of the reciter of your praises, like two shoulders (supporting the sacrifice), come to our desirable rite.

आरङ्गरेव मध्वेरयेथे सारघेव गवि नीचीनबारे ।
कीनारेव स्वेदमासिष्विदाना क्षामेवोर्जा सूयवसात्सचेथे ॥

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ऋध्याम स्तोमं सनुयाम वाजमा नो मन्त्रं सरथेहोप यातम् ।
यशो न पक्वं मधु गोष्वन्तरा भूतांशो अश्विनोः काममप्राः ॥

X-106-11

May we, O Aswins, laud ye more and more, and more fervently too, may we grow from strength to strength, journeying as we do in the same chariot (the body), as ye may our magnificats find welcome acceptance By the Grace of Aswins, the *Jeeva*, looked upon as the *amsa* of God, has realized his inmost longing—the longing for the honeyed Wisdom enshrined in the Vedas, as easy of assimilation as the milk of the cow, so rich and sweet

Wilson

May we increase our praise, (O Ashwins), may we offer you food, come hither in the same chariot to our worship, and accept the sweet food prepared from within the cows Bhutamsha has fulfilled the desires of the learned

Griffith

May we increase the laud and gain us vigour come to our song, ye whom one chariot carries

Filled be our kine with ripened meath like glory Bhutansa hath fulfilled the Aswins' longing

न वा उ देवाः क्षुधमिद्वधं ददुरुताशितमुप गच्छन्ति मृत्यवः
उतो रयिः पृणतो नोप दस्यत्युतापृणन्मर्डितारं न विन्दते ॥

X-117-1

In ordaining hunger God has not ordained death itself; death and distress haunt the man who feasts (when others die of starvation). While the riches of a charitable man do not in the least wane, he who giveth not finds none to make him happy.

WILSON:

The gods have not assigned hunger as (the cause of) death, for deaths approach the man who has eaten, the riches of one who gives do not diminish, he who gives not finds no consoler

GRIFFITH,

The gods have not ordained hunger to be our death. even to the well-fed man comes death in varied shape.

The riches of the liberal never waste away, while he who will not give finds none to comfort him.

MUIR:

The gods have not ordained that we
Should die of want· the lean and weak
Are not death's only prey; the sleek
Themselves must soon his victims be.

य आध्राय चकमानाय पित्वोऽन्नवान्त्सन्रफितायोपजग्मुषे ।
स्थिरं मनः कृणुते सेवते पुरोतो चित्स मर्डितारं न विन्दते ॥

X-117-2

A man, who, though copiously stocked with food, is so heartless as to enjoy sumptuous fare in the presence of a poverty-stricken, starving skeleton, begging for food at his door, will not have a single soul (in the whole world) to sympathise with him

Wilson

He who, possessed of food, hardens his heart against the feeble man craving nourishment, against the sufferer coming to him (for help), and pursues (his own enjoyment even) before him, that man finds no consoler

Griffith

The man with food in store who, when the needy comes in miserable case begging for bread to eat,

Hardens his heart against him—even when of old he did him service—finds not one to comfort him

Muir ·

The man endowed with ample pelf,
Who steels his heart, in selfish mood,
Against the poor who sue for food,
Shall no consoler find himself ·

स इद्भो॒जो यो गृ॒ह॒वे द॒दात्यन्न॑कामाय॒ चर॑ते कृ॒शाय॑ ।
अर॑मस्मै भवति॒ याम॑हूता उ॒ताप॒रीषु॑ कृणु॒ते सखा॑यम् ॥

X-117-3

He alone has feasted, who gives food to a feeble suppliant that has padded all the way to his place for food All help will surely be there for him (the giver) in his dire need, then and always he finds friends

WILSON·

He is liberal who gives to the suppliant desiring food, wandering about distressed, to him there is an ample recompense and he contracts friendship with his adversaries.

GRIFFITH

Bounteous is he who gives unto the beggar who comes to him in want of food and feeble.

Success attends him in the shout of battle. He makes a friend of him in future troubles.

न स सखा यो न ददाति सख्ये सचाभुवे सचमानाय पित्वः ।
अपास्मात्प्रेयान्न तदोको अस्ति पृणन्तमन्यमरणं चिदिच्छेत् ॥

X-117-4

He is no friend who does not offer food to his friends, his relations, and his servants. One should forthwith depart from his place—that is no home at all—and seek shelter in another man who is *unfailingly generous.*

WILSON

He is not a friend who gives not food to a friend, to an associate, to a companion, let him turn away from him, that is not a (fitting) dwelling; let him seek another more liberal lord.

GRIFFITH.

No friend is he who to his friend and comrade who comes imploring food, will offer nothing
Let him depart—no home is that to rest in—, rather seek a stranger to support him.

MUIR:

No friend is he who coldly spurns
Away his needy friend forlorn,
He thus repulsed, in wrath and scorn
To some more liberal stranger turns.

MUIR

Relieve the poor while yet ye may,
Down future time's long vista look,
And try to read that darkling book,
Your riches soon may flit away
Ye *cannot trust their fickle grace*
As chariot wheels in ceaseless round
Now upward turn, now touch the ground,
So riches ever change their place

मोघ॒मन्नं॑ विन्द॒ते अप्र॑चेताः स॒त्यं ब्र॑वीमि व॒ध इत्स तस्य॑ ।
नार्य॒म॒णं पुष्य॑ति॒ नो सखा॑य॒ केव॑लाघो भवति केव॒लादी ॥

X-117-6

A man, inhumane and ungenerous, in vain, overstocks himself with provisions In very truth, this will be the death of him, a man who does not feed his elders and companions, but feasts all alone, is Sin incarnate

WILSON

The inhospitable man acquires food in vain I speak the truth—it verily is his death He cherishes not Aryaman nor a friend, he who eats alone is nothing but a sinner

GRIFFITH

The foolish man wins food with fruitless labour That food—I speak the truth—shall be his ruin

He feeds no trusty friend no man to love him All guilt is he who eats with no partaker

MUIR

The man whose friend receives no share
Of all his good, himself destroys
Who thus alone his food enjoys
His sin alone shall also bear

कृषन्नित्फाल आशितं कृणोति यन्नध्वानमप वृङ्क्ते चरित्रैः ।
वदन्ब्रह्मावदतो वनीयान्पृणन्नापिरपृणन्तमभि ष्यात् ॥

X-117-7

The ploughshare that furrows the field produces a bumper crop an itinerant ascetic brings people to the path of absolute bliss by his holy and austere life a man all generous even to the *uncharitable is the truest kinsman worthy of all honour is the* Brahmana who imparts knowledge to one that has no word of praise for him

WILSON

The ploughshare furrowing (the field) provides food (for the ploughman), a man travelling along a road acquires (wealth for his master) by his movements, a Brahman expounding the (Veda) is better than one not expounding it, (so) let the man who gives become a kinsman to the man who gives not

GRIFFITH

The ploughshare ploughing makes the food that feeds us, and with its feet cuts through the path it follows

Better the speaker than the silent Brahman the liberal friend outvalues him that gives not

GELDNER, KAEGI ROTH

The plough brings plenty when the soil it furrows,
Who moves his feet accomplishes his journey,
Speech benefits a Brahman more than silence,
A friend who gives is better than a niggard

एकपाद्भूयो द्विपदो वि चक्रमे द्विपात्त्रिपादमभ्येति पश्चात् ।
चतुष्पादेति द्विपदामभिस्वरे सम्पश्यन्पङ्क्तीरुपतिष्ठमानः ॥

X-117-8

By and large, a man of modest means seeks the help of one having double his: one twice rich waits on a man thrice rich. a thrice rich man in his turn is after one who has quadruple wealth: this last, with the sinking voice of one who is twice rich, hangs upon a man of quintuple fortune. knowing this well one must be humble.

WILSON:

He who has but one foot takes a longer time on a journey than he who has two; he who has two feet comes after him who has three; he who has four feet comes up overtaking the two-footed (and three-footed), beholding their traces as he passes by

GRIFFITH:

He with one foot hath far outrun the biped, and the two-footed catches the three-footed:
Four-footed creatures come when bipeds call them, and stand and look where five are met together.

हिरण्यगर्भः समवर्तताग्रे भूतस्य जातः पतिरेक आसीत् ।
स दाधार पृथिवीं द्यामुतेमां कस्मै देवाय हविषा विधेम ॥

X-121-1

The Supreme Being, of whom was born the Golden Egg (this Cosmos), who, through His inherent Greatness is the sole Sovereign of Existence, and upholdeth Heaven and Earth, was there in all His plenitude even before Creation to what God other than Him could we at all offer our worship?

WILSON

Hiranyagarbha was present at the beginning, when born, he was the sole lord of created beings, he upheld this earth and heaven—let us offer worship with an oblation to the divine *KA*

GRIFFITH

In the beginning rose Hiranyagarbha, born Only Lord of all created beings,
He fixed and holdeth up this earth and heaven What God shall we adore with our oblation?

GELDNER, KAEGI, ROTH:

In the beginning rose Hiranyagarbha,
Born as the only lord of all existence.
This earth he settled firm and heaven established:
What god shall we adore with our oblations?

समौ चिद्धस्तौ न समं विविष्टः सम्मातरा चिन्न समं दुहाते ।
यमयोश्चिन्न समा वीर्याणि ज्ञाती चित्सन्तौ न समं पृणीतः ॥

X-117-9

No two hands, though so alike, put in the same amount of work no two cows—calving simultaneously, yield the same milk even twins are not on all fours with one another no two relatives are equally liberal

WILSON

The two hands are alike, but they do not perform the same work, two cows calving at the same time do not yield the same milk, two twins have not the same strength, two persons of the same family do not displaly equal liberality

GRIFFITH

The hands are both alike their labour differs The yield of sister milch kine is unequal

Twins ever differ in their strength and vigour Two, even kinsmen, differ in their bounty,

हिरण्यगर्भः समवर्तताग्रे भूतस्य जातः पतिरेक आसीत् ।
स दाधार पृथिवीं द्यामुतेमां कस्मै देवाय हविषा विधेम ॥

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GELDNER, KAEGI, ROTH.

In the beginning rose Hiranyagarbha,
Born as the only lord of all existence.
This earth he settled firm and heaven established:
What god shall we adore with our oblations?

THOMAS

As the Golden Germ he arose in the beginning, when born he was the one Lord of the existent He supported the earth and this heaven What God with our oblation shall we worship?

य आ॑त्म॒दा ब॑ल॒दा यस्य॒ विश्व॑ उ॒पास॑ते प्र॒शिषं॒ यस्य॑ दे॒वाः ।
यस्य॑ च्छा॒यामृतं॒ यस्य॑ मृ॒त्युः कस्मै॑ दे॒वाय॑ ह॒विषा॑ विधेम ॥

X-121-2

The Supreme God is verily He, who dowers us with body and mind, who breathes strength into all, whose commandments are awaited with tense suspense by all gods, to whom all mortal and immortal beings are like mere reflections (mere shadows) to what God other than Him could we at all offer our worship?

WILSON:

(To him) who is the giver of soul, the giver of strength, whose commands all (beings), even the gods, obey, whose shadow is immortality, whose (shadow) is death,—let us offer worship with an oblation to the divine *KA*

GRIFFITH.

Giver of vital breath, of power and vigour, he whose commandments all the Gods acknowledge
The Lord of death, whose shade is life immortal What God shall we adore with our oblation?

GELDNER, KAEGI, ROTH

Who gives us breath, who gives us strength, whose bidding
All creatures must obey, the bright gods even,
Whose shade is death, whose shadow life immortal
What god shall we adore with our oblations?

यः प्रा॒ण॒तो नि॑मिष॒तो म॑हि॒त्वैक॒ इद्राजा॒ जग॑तो ब॒भूव॑ ।
य ईशे॑ अ॒स्य द्वि॒पद॒श्चतु॑ष्पद॒ः कस्मै॑ दे॒वाय॑ ह॒विषा॑ विधेम ॥

X-121-3

The Supreme God is verily He, who by His infinite might is the only Protector of this world, be it awake or asleep, who is the Mover of all beings—biped or quadruped: to what God other than Him could we at all offer our worship?

WILSON:

(To him) who, by his greatness, has verily become the sole king of the breathing and seeing world, who rules over the aggregate of two-footed and four-footed beings,—let us offer worship with an oblation to the divine *KA*

THOMAS.

He who gives breath, who gives strength, whose command all *the Gods wait upon, whose shadow is immortality, is death*—what God with our oblation shall we worship?

यः प्रा॑ण॒तो नि॑मिष॒तो म॑हि॒त्वैक॒ इद्राजा॒ जग॑तो ब॒भूव॑ ।
य ईशे॑ अ॒स्य द्वि॒पद॒श्चतु॑ष्पदः॒ कस्मै॑ दे॒वाय॑ ह॒विषा॑ विधेम ॥

X-121-3

The Supreme God is verily He, who by His infinite might is the only Protector of this world, be it awake or asleep, who is the Mover of all beings—biped or quadruped to what God other than Him could we at all offer our worship?

WILSON

(To him) who, by his greatness, has verily become the sole king of the breathing and seeing world, who rules over the aggregate of two-footed and four-footed beings,—let us offer worship with an oblation to the divine *Ka*

GRIFFITH

Who by his grandeur hath become Sole Ruler of all the moving world that breaths and slumberes,

He who is Lord of men and Lord of cattle What God shall we adore with our oblation?

GELDNER, KAEGI, ROTH

Who by his might alone became the monarch
Of all that breathes, of all that wakes or slumbers,
Of all, both man and beast, the lord eternal
What god shall we adore with our oblations?

THOMAS

Who through his greatness over that which breathes and closes the eyes is only king of the world, who is Lord of the two-footed and four-footed—what God with our oblation shall we worship?

THOMAS:

Whose are the snowy mountains through his greatness, whose, as they say, are the ocean and the Rasa, whose are the regions, Whose the arms—what God With our oblation shall we worship?

येन द्यौरुग्रा पृथिवी च दृळ्हा येन स्वः स्तभित येन नाकः ।
यो अन्तरिक्षे रजसो विमानः कस्मै देवाय हविषा विधेम ॥

X-121-5

He indeed, is the Sole Sovereign of existence,—by whom the earth and heavens with their awesome majesty and grandeur, stand firm, by whom the firmament is supported, and the Realm of Unmingled Bliss is what it is, who creates worlds even in the sky's void to what God other than Him could we at all offer our worship?

WILSON

By whom the sky was made profound and the earth solid, by whom heaven and the solar sphere were fixed, who was the measure of the water in the firmament—let us offer worship with an oblation to the divine *KA*

GRIFFITH

By him the heavens are strong and earth is steadfast, by him light's realm and sky-vault are supported

By him the regions in mid-air are measured What God shall we adore with our oblation?

GELDNER, KAEGI, ROTH

Who made the heavens bright, the earth enduring,
Who fixed the firmament, the heaven of heavens,
Who measured out the air's extended spaces,
What god shall we adore with our oblations?

THOMAS

Through whom the mighty heaven and the earth have been fixed, through whom the sun has been established, through whom the firmament, who in the middle sky measures out the air—what God with our oblation shall we worship?

यं क्रन्द॑सी॒ अव॑सा तस्तभा॒ने अ॒भ्यैक्षे॑ता॒ं मन॑सा॒ रेज॑माने ।
यत्रा॒धि सू॒र उदि॑तो वि॒भाति॒ कस्मै॑ दे॒वाय॑ ह॒विषा॑ विधेम ॥

X-121-6

Sustained by His Grace, Heaven and earth, athrill with wonderment, with awesome reverence behold His unfathomable Greatness; through His might and subject to Him, the sun up-springs and shines with splendour: to what God other than Him could we at all offer worship?

WILSON:

Whom heaven and earth established by his protection, and shining brightly, regarded with their mind, in whom the risen sun shines forth—let us offer worship with an oblation to the divine *KA*.

GRIFFITH:

To him, supported by his help, two armies embattled look while trembling in their spirit,
When over them the risen Sun is shining,
What God shall we adore with our oblation?

GELDNER, KAEGI, ROTH:

To whom with trembling mind the two great armies
Look up, by his eternal will supported;
On whom the sun sheds brightness in its rising:
What god shall we adore with our oblations?

THOMAS:

To whom the two realms (heaven and earth), sustained by his aid, looked up, trembling in spirit, over whom the risen sun shines—what God with our oblation shall we worship?

आपो॑ ह॒ यद् बृ॑ह॒तीर्विश्व॒माय॒न्गर्भ॒ दधा॑ना ज॒नय॑न्तीर॒ग्निम् ।
ततो॑ दे॒वानां॒ सम॑वर्त॒तासु॒रेकः॒ कस्मै॑ दे॒वाय॑ ह॒विषा॑ विधेम ॥

X-121-7

The vast, all-pervasive, primeval waters bore Him, the First Cause of the Universe, then of Him, that great god of gods (or the Life-Breath of all the gods) Prana, was born to what God other than Him could we at all offer our worship?

WILSON:

When the vast waters overspread the universe containing the germ and giving birth to Agni, then was produced the one breath of the gods,—let us offer worship with an oblation to the divine *KA*.

GRIFFITH:

What time the mighty waters came, containing the universal germ, producing Agni

Thence sprang the Gods' one spirit into being What God shall we adore with our oblation?

THOMAS:

When the great waters came, bearing all as the Germ, and generating fire (Agni), then arose the one life-spirit of the Gods—what God with our oblation shall we worship?

यश्चिदापो॑ म॒हि॒ना प॒र्यप॑श्य॒द्दक्षं॒ दधा॑ना ज॒नय॑न्तीर्य॒ज्ञम् ।
यो दे॒वेष्वधि॑ दे॒व एक॒ आसी॒त्कस्मै॑ दे॒वाय॑ ह॒विषा॑ विधेम ॥

X-121-8

He verily is the Sole Sovereign of existence, who through His infinite greatness surveys the primeval (all-creative) waters enwombing the most adorable, omniscient Brahma, who is God of gods supreme above them to what God other than Him could we at all offer our worship?

Wilson

He who by his might beheld the waters all round containing the creative power and giving birth to sacrifice, *he* who *among* the gods was the one supreme god,—let us offer worship with an oblation to the divine *KA*

Griffith

He in his might surveyed the floods containing productive force and generating Worship

He is the God of gods, and none beside him What God shall we adore with our oblation?

Thomas

Who through his greatness beheld the waters, that bore power and generated the sacrifice, who was the one God above the Gods—what God with our oblation shall we worship?

मा नो हिंसीज्जनिता यः पृथिव्या यो वा दिवं सत्यधर्मा जजान ।
यश्चापश्चन्द्रा बृहतीर्जजान कस्मै देवाय हविषा विधेम ॥

X-121-9

May He shield us from all ills, whose laws are infallible, immutable and eternal, who made Heaven and Earth, who revealed to us the endless path of noble action—the path so lovely and sweet: to what God other than Him, could we at all offer our worship?

WILSON:

May he do us no harm who is the parent of the earth, or who the unerring support (of the world) begat the heaven, and who generated the vast and delightful waters,—let us worship with an oblation the divine *KA*.

GRIFFITH:

Ne'er may he harm us who is earth's Begetter, nor he whose laws are sure, the heaven's Creator,

He who brought forth the great and lucid waters What God shall we adore with our oblation?

THOMAS:

May he not injure us, who is the generator of the earth, he of true ordinances, who produced the heaven, who produced the shining mighty waters.

प्रजापते न त्वदेतान्यन्यो विश्वा जातानि परि ता बभूव।
यत्कामास्ते जुहुमस्तन्नो अस्तु वयं स्याम पतयो रयीणाम्॥

X-12

Lord of all beings (Prajapati)! None there is, but Thee, \
can in every way protect all beings born may all the cheri \
longings, all the ardent aspirations for which we invoke T \
be crowned with fruition! May we be the masters of all the I \
of life

Wilson

No other than thou, Prajapati, hast (sic) given existence t \
beings, may that object of our desires for which we sacrific \
thee be ours, may we be the possessors of riches

Griffith

Prajapati! thou only comprehendest all these created thi \
and none beside thee

Grant us our hearts' desire when we invoke thee may \
have store of riches in possession

Thomas

O Prajapati, none other than thou has encompassed all t \
created things May that for which we desiring have invo \
thee be ours May we become lords of wealth

MACDONELL

There was not the non-existent nor the existent then, there was not the air nor the heaven which is beyond What did it contain? Where? In whose protection? Was there water, unfathomable profound?

MUIR

There then was neither Aught nor Nought, no
air nor sky beyond
What covered all? Where rested all?
In watery gulf profound?

न मृत्युरासीदमृतं न तर्हि न रात्र्या अह्न आसीत्प्रकेतः ।
आनीदवातं स्वधया तदेकं तस्माद्धान्यन्न परः किं चनास ॥

X-129-2

Then was neither death nor immortality; nor was there demarcation between night and day· That One alone breathed in its own bliss and by its own power, in spite of absolute vacuum *That* alone was, naught else

WILSON:

Death was not nor at that period immortality, there was no indication of day or night; That One, unbreathed upon breathed of his own strength, other than That there was nothing else whatever.

GRIFFITH:

Death was not then, nor was there aught immortal: no sign was there, the day's and night's divider.

That One Thing, breathless, breathed by its own nature· apart from it was nothing whatsoever.

GELDNER, KAEGI, ROTH:

Then neither death nor deathlessness existed;
Of day and night there was yet no distinction.
Alone that One breathed calmly, self-supported,
Other than It was none, nor aught above It

MACDONELL

There was not death nor immortality then There was not the beacon of night, nor of day That one breathed, windless, by its own power Other than that there was not anything beyond

MUIR

Nor death was there nor deathlessness, nor change of night and day
That One breathed calmly self-sustained nor else beyond It lay

तम॑ आसी॒त्तम॑सा गू॒ळ्हमग्रे॑ऽप्रके॒तं स॑लि॒लं सर्व॑मा इ॒दम् ।
तु॒च्छ्येना॒भ्वपि॑हितं॒ यदासी॒त्तप॑स॒स्तन्म॑हि॒नाजा॑य॒तैक॑म् ॥

X-129-3

In the beginning, there was only Darkness, and enveloped by it, there was everywhere that strange supraterrestrial water, whatever existed then was encompassed by Prakriti (*tuccha*), then was born that One by virtue of mere thought (Samkalpa)

WILSON

There was darkness covered by darkness in the beginning, all this (world) was undistinguishable water, that empty united (world) which was covered by a mere nothing, was produced by the power of austerity

GRIFFITH

Darkness there was at first concealed in darkness this All was indiscriminated chaos
All that existed then was void and formless by the great power of Warmth was born that Unit

GELDNER, KAEGI, ROTH

Darkness there was at first in darkness hidden,
This universe was undistinguished water
That which in void and emptiness lay hidden
Alone by power of fervour was developed

MACDONELL

Darkness was in the beginning hidden by darkness, undistinguishable, this all was water That which, coming into being, was covered with the void, that One arose through the power of heat

MUIR

Gloom hid in gloom existed first—one sea eluding view
That One, a void in chaos wrapt, by inward fervour grew

कामस्तदग्रे समवर्तताधि मनसो रेतः प्रथमं यदासीत् ।
सतो बन्धुमसति निरविन्दन्हृदि प्रतीष्या कवयो मनीषा ॥

X-129-4

Then the first thing that arose was Desire, the primal creative energy of the mind, its essential constituent It is through this energy that seers, after long search in the inmost chamber of their hearts, discovered the Paramatman, the Supreme Spirit that binds and integrates *Sat* and *Asat* (into this universe)

WILSON

In the beginning there was desire, which was the first seed of mind, sages having meditated in their hearts have discovered by their wisdom the connection of the existing with the non-existing

GRIFFITH

Thereafter rose Desire in the beginning, Desire, the primal seed and germ of Spirit

Sages who searched with their heart's thought discovered the existent's kinship with the non-existent

GELDNER, KAEGI, ROTH

Then for the first time there arose desire,
Which was the primal germ of mind, within it
And sages, searching in their heart, discovered
In Nothing the connecting bond of Being

MACDONELL

Desire in the beginning came upon that, (desire) that was the first seed of the mind Sages seeking in their hearts with wisdom found out the bond of *the existent in the non-existent*

EDGERTON

Desire (creative, or perhaps sacrificial impulse) arose then in the beginning, which was the seed of thought The causal connection (Bandhu) *of the existent, sages found in the non-existent,* searching with devotion in their hearts

MUIR

Within It first arose desire, the primal germ of mind,
Which nothing with existence links, as sages searching find

तिरश्चीनो विततो रश्मिरेषामधः स्विदासी३दुपरि स्विदासी३त् ।
रेतोधा आसन्महिमान आसन्त्स्वधा अवस्तात्प्रयतिः परस्तात् ॥

X-129-5

This Self-effulgent Spirit Supreme is everywhere, in and through this Universe, beneath it and above it, all those who fixed this Primal Cause (this *Causa causans*) in their minds (i e meditated upon it) became great. To them happiness was of little consequence, but most paramount was a life of earnest striving and lofty purity.

WILSON.

Their ray was stretched out, whether across, or below or above; (some) were shedders of seed, (others) were mighty, food was inferior, the eater was superior.

GRIFFITH:

Transversely was their severing line extended. what was above it then, and what below it?

There were begetters, there were mighty forces, free action here and energy up yonder.

GELDNER, KAEGI, ROTH:

And straight across their cord was then extended:
What then was there above? or what beneath it?
Life-giving principles and powers existed;
Below the origin,—the striving upward.

MACDONELL:

Their cord was extended across: was there below or was there above? There were impregnators, there were powers; there was energy below, there was impulse above

MUIR.

The kindling ray that shot across the dark and drear abyss,—
Was it beneath? Or high aloft? What bard can answer this?
There fecundating powers were found, and mighty forces strove,
A self-supporting mass beneath, and energy above.

EDGERTON.

Straight across was the (dividing) cord of them (i e of the following), below what was there? above what was there? Seed-bearers (male forces) there were, strengths (female forces) there were, (female) innate power below, (male) impellent force above.

को अद्धा वेद क इह प्र वोचत्कुत आजाता कुत इयं विसृष्टिः ।
अर्वाग्देवा अस्य विसर्जनेनाथा को वेद यत आबभूव ॥

X-129-6

Who in this world verily knows the whole Truth? Whence this Creation came into existence, who can tell? And what for? Divine beings were born long after the creation of this universe From whom, and by whom it came to be what it is—who then can have anything like direct knowledge thereof?

WILSON

Who really knows? Who in this world may declare it? Whence was this creation, whence was it engendered? The gods (were) subsequent to the (world's) creation, so who knows whence it arose?

GRIFFITH

Who verily knows and who can declare it, whence it was born and whence comes this creation?

The Gods are later than the world's production Who knows then whence it first came into being?

GELDNER, KAEGI, ROTH

Who is it knows? Who here can tell us surely
From what and how this universe has arisen?
And whether not till after it the gods lived?
Who then can know from what it has arisen?

MACDONELL

Who knows truly? Who shall here declare, whence it has been produced, whence is this creation? By the creation of this (universe) the gods (come) afterwards who then knows whence it has arisen?

MUIR

Who knows, who er hath told from whence this vast creation rose?
No gods had then been born who then can e'er the truth disclose?

EDGERTON

Who truly knows? who shall here proclaim it?
Whence they were produced, whence the creation?
The gods (arose) on this side (later by the creation of this empiric world, to which the gods belong), then who knows whence it came into being?

इयं विसृष्टिर्यत आबभूव यदि वा दधे यदि वा न ।
यो अस्याध्यक्षः परमे व्योमन्त्सो अङ्ग वेद यदि वा न वेद ॥

X-129-7

He, from whom and by whom this universe came into being, can alone preserve or destroy it as He pleases The great god presiding over this universe (i e the wisest and the highest of the *Jeevas*) knows, or perhaps even he knows not, about this Supreme All-pervading Being

WILSON

He from whom this creation arose, he may uphold it, or he may not (no one else can), he who is its superintendent in the highest heaven, he assuredly knows, or if he knows not (no one else does)

GRIFFITH

He, the first origin of this creation, whether he formed it all or did not form it,

Whose eye controls this world in highest heaven, he verily knows it, or perhaps he knows not.

(*G's Note* The hymn has been translated by Colebrooke, *Miscellaneous Essays* I pp 33-34, by Dr Muir, *O S Texts*, V 356, 357, by the authors of the *Seibenzig Lieder*, and by Mr Wallis, *Cosmology of the Rigveda*, pp 59 ff. 'The latest of the many Commentators on this hymn are Professor Whitney in the Journal of the American Oriental Society, Vol xi, pc ix and Dr Scherman, Philosophische Hymnen aus der Rig-und Atharva-veda Samhita, 1887'–Wallis)

GELDNER, KAEGI, ROTH:

The source from which this universe has arisen
And whether it was made, or uncreated,
He only knows, who from the highest heaven
Rules, the all-seeing Lord,—or does not He know?

MACDONELL

Whence this creation has arisen, whether he founded it or did not he who in the highest heaven is its surveyor, he only knows or else he knows not

MUIR

Whence sprang this world, and whether framed by hand divine
or no,
Its lord in heaven alone can tell,—if even he can show

EDGERTON

This creation whence it came into being, whether it was established or whether not—he who is its overseer in the highest heaven, he verily knows, or perchance, he knows not

संसमिद्युवसे वृषन्नग्ने विश्वान्यर्य आ ।
इळस्पदे समिध्यसे स नो वसून्या भर ॥

X-191-1

Supreme God, our Guide Eternal, Showerer of choicest bounties, all beings on the surface of this earth Thou hast created so marvellously alike, and hast brought them together in close bond So it is that Thou dost emerge into the highlight of our consciousness as the one Master Architect Rain on us all, blessings unnumbered.

Note: This is the prayer of sage Samvanana, so named, perhaps because of his having brought about a deep sense of unity, brotherliness and solidarity among all people.

WILSON:

Agni, showerer (of benefits), thou who art the lord, thou verily combinest with all creatures, thou art kindled upon the footmark of Ila (the altar); *bring unto us riches.*

GRIFFITH:

Thou, mighty Agni, gatherest up all that is precious for thy friend.

Bring us all treasures as thou art enkindled in libation's place.

सङ्गच्छध्वं सं वदध्वं सं वो मनांसि जानताम् ।
देवा भागं यथा पूर्वे सञ्जानाना उपासते ॥

X-191-2

Assemble for a common purpose, confer together with open minds and hearts, pool your thoughts for integrated wisdom; for, behold, the great gods themselves have come to enjoy their high eminence (*lit* their fortune) because of their unity.

WILSON

Meet together, talk together, let your minds apprehend alike, in like manner as the ancient gods concurring accepted their portion of the sacrifice

GRIFFITH

Assemble, speak together, let your minds be all of one accord,
As ancient gods unanimous sit down to their appointed share.

समानो मन्त्रः समितिः समानी समानं मनः सह चित्तमेषाम् ।
समानं मन्त्रमभि मन्त्रये वः समानेन वो हविषा जुहोमि ॥

X-191-3

May our prayer be one and the same; may we belong to one confraternity; may our minds move in accord; may our hearts work in unison for one supreme goal. Let us be inspired by a common ideal; let us worship Thee with this offering of harmony and consentaneity.

WILSON:

Common be the prayer of these (assembled worshippers), common be the acquirement, common the purpose, associated be the desire. I repeat for you a common prayer, I offer for you with a common oblation.

GRIFFITH:

The place is common, common the assembly, common the mind, so be their thought united.

A common purpose do I lay before you, and worship with your general oblation.

समानी व आकूतिः समाना हृदयानि वः ।
समानमस्तु वो मनो यथा वः सुसहासति ॥

X-191-4

May the inmost aspirations of you all be perfectly harmonious, may your hearts be in unison, may absolute concord reign in your minds, so that you may be welded into strong fellowship and unity

WILSON

Common, (worshippers), be your intention, common be (the wishes of) your hearts, common be your thoughts, so that there may be thorough union among you.

GRIFFITH

One and the same be your resolve, and be your minds of one accord

United be the thoughts of all that all may happily agree

Appendix

A SYNOPTIC VIEW OF EUROPEAN SCHOLARSHIP IN THE VIDIC FIELD

Voltaire, in his writings, repeatedly praised the ancient wisdom of the *Brahmanas* which he thought to have discovered in the *Yajur Veda*, brought to his notice from India about the middle of the 18th century He waxed eloquent whenever he referred to the *Vedas*

After Voltaire, J G Herder took great interest in *Vedic* literature In 1784, the Asiatic Society was founded in Calcutta for the investigation of Asiatic Antiquities in their widest extent, in the same year J G Herder unhesitatingly declared that whatever knowledge Europeans had till then got about the mystic philosophy of Indians, was only modern tradition. He says "For the real *Veda* of Indians, as well as for the real *Sanskrit* language, we shall probably have long to wait"

Then came Colebrooke His celebrated essays on the *Vedas* gave a valuable survey of the whole territory of *Vedic* literature, with some scattered quotations from various *Vedic* works, but Colebrooke could not examine all the vast expanse of literature comprised by the name, *Veda*

About twenty years later, a German scholar, Fredrick Rosen, happened to see the rich collection of *Vedic* manuscripts which had come to London in great part through the efforts of Colebrooke, it was he who first discerned the true worth of this literature, and realised the need of making it accessible to European scholarship

In 1785, Wilkins's translation of the *Bhagawadgita* appeared in London. In 1789, the celebrated translation of *Sakuntalam* by Sir William Jones, was published in Calcutta. Goethe, the renowned German poet, expressed his high appreciation of *Sakuntalam* in 1792 in immortal lines A German translation of the play by G Foster, Mainz and Leipzig, was also brought out in 1791 In 1792, the first printed *Samskrit* text of *Ritu Samhara* appeared. All this gave a great impetus not only to the study of *Sanskrit* classics but also of the *Vedas*

In the meantime, a great genius had arisen in France The history of oriental scholarship contains no higher name than that of Burnouf. Rosen, the contemporary and friend of Raja Ram Mohan Roy, published the first Ashtaka of Rigveda with a Latin translation. The Labours of Whitney, Bohtlingk, Lassen,

James Princep, Dr Burnell, Dr Thibaut, who discovered ancient Hindu Geometry, and General Cunningham cannot be forgotten

This inaugurated a movement which since then has irresistibly led all Samskritists to the study of the *Veda* As early as 1852, the Royal Library of Berlin purchased a rich collection of *Samskrit* manuscripts, taking full advantage of which A. Weber was able to give a very detailed and valuable survey of the *Vedic* books His work was supplemented in several points by Max Muller's "History of Ancient Sanskrit Literature", London, 1859 During the two decades before this, through the indefatigable industry of Benfey, Weber, Roth, Whitney and Aufrecht, the most important texts were made accessible *in printed* form Adolf Kaegi remarks about this achievement of these great scholars "And this investigation opens to the historical sciences, in the broadest sense of the word, sources of unexpected wealth"

The enormous progress in knowledge of the *Veda* during all the years can well be appreciated if we compare the works of Roth and Benfey The first complete edition of the text was that of Aufrecht, in two volumes printed in 1861 and 1863 in Latin transliteration Bonn brought out a second edition of *this in 1877, with valuable additions He* gave an index *of first lines and quotations* which are cited in other *Vedic* literature

The text in *Samskrit* characters was first printed by Max Muller in London in 1873 The first alphabetical index of first lines was given by W Pertsch. Whitney gave a tabulated synopsis of the four *Samhitas* H Grassman wrote a valuable dictionary in 1875 Burnell and Barth also did much important work. Benfey edited *Ranayaneeya Samhita* Haug brought out an edition of *Maitrayani Samhita* in 1871

Weber edited both the recensions of the White *Yajurveda, Madhyandina* and *Kanva* The last chapter of this *Samhita* is *Ishavasyopanishat* which was translated by Roer

R Roth and W. D. Whitney edited *Atharva Veda Samhita* Khun closely studied this *Samhita*

The Vast Mass of Vedic Literature:

The *Vedas* are said to be infinite in number What are available now are only selections That is why we do not find any sequential relationship between one hymn and another The *Rigveda* has as many as twenty four recensions of which *Sakala Samhita* alone is extant This *Samhita* consists of 1028 hymns which contain a total number of 10,600 *mantras.* The shortest hymn consists of a single *mantra* and the longest fiftyeight This *Samhita* text itself would fill an octavo volume of about 600 pages of thirty lines each The *Rigveda* alone is equivalent to the existing poems of Homer With respect to the number, length and

translating Rig-veda Mantra 10-106-5 and 10 and by Max Muller while translating Rig-veda Mantra 1-64-14 (vide respective translations of the mantras in the text).

The following remarks, made with respect to *Vedic* philosophy, by eminent scholars—both foreign and Indian—are gratifying to note·

Max Muller says in his work, *Six Systems of Indian Philosophy*: "Whatever is the age when the collections of our *Rigveda Samhita* were finished, it was before that age that the conviction had been formed that there is but One, One being neither male nor female, a being raised high above all conditions and limitations of personality In fact, the *Vedic* poets have arrived at a conception of the Godhead, which, even at present, is beyond the reach of many who call themselves Christians"

Max Muller in his, *Cambridge University Lectures* says· "There is, in fact, an unbroken continuity between the most modern and the most ancient phases of Indian thought, extending over more than three thousand years"

The same writer remarks elsewhere "In so far as we are Aryans in speech, that is, in thought, so far the *Rigveda* is our oldest book"

Arnold Toynbee in his book, *One World and India* points out with his characteristic insight. "Western civilization did recognise and practise the Virtue of contemplation to some extent in the Middle Ages Since then, we have almost entirely lost this spiritual art, and our loss is serious, because the art of contemplation is really another name for the art of living So now, we turn to *India* This spiritual gift that makes man human, is still alive in Indian souls Go on giving the World Indian examples of it Nothing else can do so much to help mankind to save itself from self-destruction."

Deussen in his book, *The Philosophy of the Upanishads* says "The entire history of mankind does not produce much that approaches in grandeur to this thought."

Dr Radhakrishnan observes with reference to the Supreme Reality glorified in the *Vedas* "This one is the Soul of all the worlds, the Reason immanent, in the universe, the Source of all Nature, Eternal Energy, perhaps, *Rita* substantiated, Aditi Spiritualised, the One breathing breathless It is the Supreme Reality which lives in all things and moves them all"

T V Kapali Sastry writes "But the true character of the Gods as it emerges from the hymns themselves does not agree with the account rendered by modern scholarship for which the *Brahmanical* ritualism elucidated by Sayana is to some extent responsible For the gross and physical aspect of the *Vedic* worship, though applicable in certain hymns, does not apply in many, does not at all hold good throughout, but fades away as we proceed from hymn to hymn of sage after sage in all the ten books of the *Samhita*. There are whole

hymns which in the exoteric sense do not make any sense at all. The ritualistic meaning cannot be maintained throughout. And in order to achieve the impossible, impossible constructions are invented and with laborious effort we arrive at a result which leaves us wondering at the grotesque mentality of the *Vedic* bards, or in such places the meanings of the hymns are empty of any worthy idea or presentation of truth, a thought-content commensurate with the repute of knowledge associated with the *Veda*. The Herculean effort made to dive deep into the water bears fruit in discovering the potsherd. The necessity of the symbolical interpretation arises from the unsatisfactory results of the labours of modern scholarship with the help of Sayana's ritualistic commentary. For apart from the poverty of thought and incoherence in the language of the sages assumed without warrant for the purpose of arriving at some sort of a cogent idea conveyed by the hymns, the learning does not take into account the ages-old tradition that the *Vedas* are the original source of spiritual wisdom and Divine Knowledge.

When we seize the clues afforded by the deliberate symbolism devised by the *Vedic* seers in the hymns, we get admitted into the secrets of the *Vedic* Godhead, to the true character of the Gods, as seen and understood by the *Rishis* of the *Rigveda*. Let us then seek for the truth in the original texts themselves and hear what the *Rishis* speak of the Gods and leave aside for the time being what others say about the *Rishis* or the Gods, what the moderns think the Gods must have been to the primitive poets of the *Vedic* age."

Vedangas

Besides this Vedic literature, there is a vast Vedanga literature, which is divided into Six heads, namely

1) Siksa	Pronunciation
2) Vyakarana	Grammar
3) Chandas	Metre
4) Nirukta	Etymology
5) Kalpa	Ritual
6) Jyotisa	Astronomy

All of them are ancillary to the Vedas.

The first four are chiefly concerned with the reading, reciting and understanding of the sacred Texts, the last two principally with sacrifices and their seasons. It is said that from the study of Homer Greek Grammar arose, in like manner from the study of the Veda sprang up Samskrit Grammar, but the advanced studies of the Indians, favoured by the constitution of their language, were incomparably deeper and more lasting than those of the Greek grammarians. First among the existent grammatical writings is Nirukta, a collection of

strange or obscure words of the Veda, together with the interpretations of the Vedic scholar, Yaska

Then come the Pratisakhyas, each of which contains, for the various recensions of a single Veda, the most precise statements of phonetic changes, pronunciations, accentuation, metre, etc Here we have a number of observations in phonetics, so important that the science of our own day has just begun to appreciate Of these some have been edited The Rig Pratisakhya of शौनक was edited and translated into German by Max Muller in 1869 Regnier had already brought out a French Translation of the same in Paris in 1857-1858 Whitney published an English translation of the तैत्तिरीय प्रातिशाख्य in 1871

A. Weber has given the edition of a German translation of the वाजसनेयी प्रातिशाख्य by Katyayana The अथर्वप्रातिशाख्य was edited with an English translation by Whitney

The sound modulations in the chanting of Vedic Mantras are most meticulously exhibited in the traditional recitations by Brahmins well-versed in them While Udatta and Prachaya are unmarked, Swarita and Anudatta are indicated by a vertical stroke and a horizontal line respectively The Vedic metres form fine musical patterns in which variations of sound and rhythm produce the impression of high-strung poetic eloquence

Max Muller remarks in this connection "I believe I shall not be contradicted by Helmholtz or Ellis, or other representatives of Phonetic science if I say that, to the present day, the phonetics of India of the fifth century B C are unsurpassed in their analysis of the elements of language The science of Grammar plays a very important part in helping us to understand the meaning of the Vedas Of the older works on this science little has remained for the simple reason, that a later work by पाणिनि marked by clearness, conciseness and comprehensiveness has surpassed all earlier ones and made them superfluous." Benfey says "In them is presented the scientific treatment of a single tongue in a perfection which arouses the wonder and admiration of all those who are more thoroughly acquainted with it, which even now stands not only unsurpassed, but not even attained, and which in many respects may be looked upon as the model for similar work In this presentation of the Sanskrit the method of the Indian grammarians was displayed, and it found so much the more speedy acceptance since it is nearly allied to the tendency which since the beginning of this century has made itself felt with ever-increasing power in other sciences. This is the method applied to the natural sciences, the method which seeks to gain knowledge of a subject from itself, by analysis into its elements. It views language as a natural phenomenon, the character of which it strives to determine by analysis into its component parts and investigation of their functions; by this

method and its wonderful results the linguistic labours of the Indians have pre-eminently,—indeed almost alone,—made it possible for modern philology to take up its problem and work it out to its end with the success which is universally conceded to it "

Chandas, (prosody, the science of metre) was very finely developed

ज्योतिष् (astronomy) made marvellous progress On this Ebenezer Burgess says ' I should be disposed to conclude that the Indians were in this instance teachers rather than learners " The शुल्वसूत्रs constitute the last part of the Kalpa system, which contains the geometrical specifications for the proper setting up of the altars In these oldest mathematical treatises may already be found, according to Thibaut, even attempts at squaring the circle

I should not forget to mention the अनुक्रमणीs in this connection. They are the tables of contents which give in order, the deity, the composer and the metre of the individual hymns in the Samhita, the contents of the अनुक्रमणीs of कात्यायन are most useful for the study of the Rigveda An extensive अनुक्रमणी is the बृहद्देवता of शौनक intended to assign the deities to their hymns, with strict regard to the order of ऋक्संहिता but at the same time giving an extraordinarily rich store of legends

A चरणव्यूह is a work which mentions the schools belonging to each of the four Vedas

Miscellaneous Observations :

Here below are reproduced translations of some parts of Vedic literature by some scholars

ADOLF KAEGI, in his book 'Rigveda'

Divine Omniscience

It is admissible to insert here a fragment of the Atharvaveda, which gives expression to the divine omniscience more forcibly than any other hymn of the Vedic literature

"As guardian, the Lord of worlds
Sees all things as if near at hand,
In secret what is thought to do
That to the gods is all displayed.

Whoever moves or stands, who glides in secret,
Who seeks a hiding place, or hastens from it,
What thing two men may plan in secret council,
A third, King Varuna, perceives it also

And all this earth King Varuna possesses,
His the remotest ends of yon broad heaven,
And both the seas in Varuna lie hidden,
But yet the smallest water-drop contains him.

Although I climbed the furthest heaven, fleeing,
I should not there escape the monarch's power,
From heaven his spies descending hasten hither,
With all their thousand eyes the world surveying

Whate'er exists between the earth and heaven,
Or both beyond, to Varuna lies open"

The Vedic Vikritis'

"It is a peculiarity of the Sanskrit that adjoining words in a sentence are united with each other according to certain laws, by which their initial and final portions are subjected to various changes through assimilation, elision, etc, which naturally cause difficulties in understanding, these it was sought to obviate by fixing the text, not only in the ordinary *connected form* (*Sanhita-patha*), but also in an *unconnected* (*Pada-patha, word-text*), which gave the separate words as each originally appeared, independently, thus we have presented to us in the Padapatha one of the first exegetical works But soon the two pathas named appeared no longer sufficient, new ones were made, in part very complicated, in order to make every alteration of the sacred text absolutely impossible. Three of these forms of the text may be mentioned

The Kramapatha ('step-text') puts each word of the Padapatha twice first, in connection with the preceding words, next, with the succeeding, so that the order a b c d gives the Krama members ab, bc, cd, the Krama is treated by the Upalekha

The Jatapatha (the woven text') exhibits each Krama member three times, the second time in reversed order ab, ba, ab/ bc, cb, bc/ cd, dc, cd/, the Jata is treated in the Jatapatala

The Ghanapatha shows the order ab ba abc cba abc/bc cb bcd. dcb bcd/

Senseless as such endless repetitions are in themselves, they still have this value for us, that they fix absolutely the wording of the text, and in that, indeed, their purpose is accomplished"

Parjanya (Rain)

"Swiftly Parjanya collects his clouds for rain, the winds rush, the lightn-

ings fall stroke on stroke, with which the mighty one smites the blasphemer and terrifies even the pure, the heaven strains and swells, then at once the floods rush down,

"And every creature then receives the quickening draught,
When o'er the land Parjanya's grateful stream descends
The thirsty fields he covered with the waters
Of plenteous falling rains, but 'tis enough now
He caused the herbs to spring for our refreshment,
And what his people sought of him has granted"

Indra (Thunder and Lightning)

"Indra is thus at once a terrible warrior and a gracious friend, a god whose shafts deal destruction to his enemies, while they bring deliverance and prosperity to his worshippers The phenomena of thunder and lightning almost inevitably suggest the idea of a conflict between opposing forces, even we ourselves, in our more prosaic age, often speak of the war or strife of the elements The other appearances of the sky, too, would afford abundant materials for poetical imagery The worshipper would at one time transform the fantastic shapes of the clouds into the chariots and horses of his god, and at another time would seem to perceive in their piled-up masses the cities and castles which he was advancing to overthrow"

Max Muller on Dawn

Max Muller, who traced a very large number of myths to the Dawn says "The dawn, which to us is merely a beautiful sight, was, to the early gazer and thinker, the problem of all problems It was the unknown land from whence rose every day those bright emblems of a divine power which left in the mind of man the first impression and intimation of another world, of power above, of order and wisdom What we simply call the sun-rise, brought before their eyes every day the riddle of all riddles, the riddle of existence The days of their life sprang from that dark abyss, which every morning seemed instinct with light and life Their youth, their manhood, their old age, all were to the Vedic bards the gift of that heavenly mother who appeared bright, young, *unchanged, immortal, every morning, while everything else seemed to grow* old, to change, and droop, and at last to set, never to return It was there, in that bright chamber, that, as their poets said, mornings and days were spun, or, under a different image, where mornings and days were nourished, where life or time was drawn out It was there that the mortal wished to go, to meet Mitra and Varuna The whole theogony and philosophy of the ancient world centred in the Dawn, the mother of the bright gods, of the sun in his various aspects,

of the morn, the day, the spring, herself the brilliant image and visage of immortality."

Whitney on Soma

With regard to Soma, Whitney remarks

"The simple-minded Aryan people, whose whole religion was a worship of the wonderful powers and phenomena of nature, had no sooner perceived that this liquid had power to elevate the spirits and produce a temporary frenzy, under the influence of which the individual was prompted to, and capable of, deeds beyond his natural powers, than they found in it something divine; it was to their apprehension a god, endowing those into whom it entered with godlike powers, the plant which afforded it became to them the king of plants ... Soma is addressed in the highest strains of adulation and veneration, all powers belong to him, all blessings are besought of him, as his to bestow, etc." Still he admits "In many passages it can, of course, not be determined whether the word *soma* is to be taken as an appellative or as a proper name."

Monotheism—Philosophy of Rig-Veda

Extract from Introduction to "Rig-Veda Samhita" by Manmatha Nath Dutt (Shastri). M.A.,M.R.A.S., Rector, Keshub Academy

.. Yaska further asserts that "all the Deities are but parts of one atman, or soul, subservient to the diversification of his praises through the immensity and variety of his attributes" The *Anukramanika* goes further, and affirms that there is but *One Deity*, the *Great Soul*, quoting in support of this doctrine, a passage which applies only to the Sun, who is there called "the Soul of all that moves or is immovable"

Thus we see that in invoking the different phenomena of nature, the Vedic Aryans had evidently in view the Supreme Energy underlying them all It is not the rain or the lighting that is worshipped, but the Deity or the Divine Power that rules them, and this Divine Power is designated by the Vedic Rishis as Parjanya

The fire, that we see before us and which is so useful to the people, is not the Deity who is invoked by the Rishis — but the Divine Power which is designated by them as Agni, "who bursts forth from the wood when the fire is churned with a stick." It is thus clear that the Vedic Aryans did not merely worship the natural phenomena, but the Energy underlying them all, which they denominated by various names, such as, Surya, Agni, Indra, etc To them either Indra only, or Agni, or Surya, or all of them, together with the other Powers of Nature, did not complete the conception of God. Nor was any of them regarded by them as the Supreme Ruler of the Universe, Omniscient and Omnipotent They represented merely the various Energies of the All-Powerful Providence manifested to humanity through diverse natural phenomena

The following observations, made by that eminent and erudite scholar Professor H H Wilson will give a sufficient idea to the reader

"It has been a favourite notion with some eminent scholars that the Hindus, at the period of the composition of the hymns, were a nomadic and pastoral people. This opinion seems to rest solely upon the frequent solicitations for food, and for horses and cattle which are found in the hymns, and is unsupported by any more positive statements. That the Hindus were not Nomadas, is evident from the repeated allusions to fixed dwellings, and villages, and towns,

and we can scarcely suppose them to have been in this respect behind their barbarian enemies, the overthrow of whose numerous cities is so often spoken of. A pastoral people they might have been to some extent, but they were, also, and, perhaps, in a still greater degree, an agricultural people, as is evidenced by *their supplications for abundant rain and for the fertility of the earth*, and by the mention of agricultural products, particularly barley. They were a *manufacturing people*, for the art of weaving, the labours of the carpenter, and the fabrication of golden and of iron nail, are alluded to, and, what is more remarkable, *they were a maritime and mercantile people*."

The philosophy of the Rig-Veda is monotheistic. The Vedic hymns rule out polytheism. One and the same Supreme Animating Principle is conceived by the sages in different forms and with different names.

The Rig-Vedic mantra 10-114-5 fully endorses this view

सुपर्णं विप्राः कवयो वचोभिरेकं सन्तं बहुधा कल्पयन्ति

Wise seers meditate on one Supreme God who is all Knowladge, as having *infinite names and forms. The Rig Vedic mantra 10-8-23 also subscribes to* this view

यो नः पिता जनिता यो विधाता धामानि वेद भुवनानि विश्वा
यो देवानां नामधा एक एव तं संप्रश्नं भुवना यन्त्यन्या

"Father and Protector of us all, *He metes out rewards and punishments*. All worlds are to Him an open book, and He knows every station and place (*i.e. those to be assigned to each jeeva*). *He alone can rightfully question our* ways and behaviour. In Him no wonder all beings seek refuge." The Rig Vedic bards declare at the top of their voice that there is one and only one God who has created this universe Heaven and Earth

धाता भूमिं जनयन् देव एकः

10-81-3

There are some critics who hold that the seers of the Tenth Mandala are more mystic and philosophical than the seers of the Mantras of the previous Mandalas. But several highly mystic Mantras of even the first Mandala militates against this theory. For instance, the Rig Vedic Mantra 1-164-39

ऋचो अक्षरे परमे व्योमन् यस्मिन् देवा अधि विश्वे निषेदुः
यस्तन्न वेद किमृचा करिष्यति य इत्तद्विदुस्त इमे समासते

says: The Supreme Being, imperishable and all pervasive, in whom reside all the gods, and to whom they are entirely subject, is the central theme of Rig-Veda. For the man who knows not Him what use is the Rigveda! Those alone attain true Happiness who know Him.

The Rig Vedic mantra, 1-164-46, namely.

इन्द्रं मित्रं वरुणमग्निमाहुरथो दिव्यः स सुपर्णो गरुत्मान्
एकं सद्विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः

"Seers call that one Supreme Reality, our Sovereign Guide, by various names —such as, Indra, Mitra, Varuna, Agni, Garutman the Heavenly bird of beauteous plumage, Yama and Matariswan," also confirms the same point of view most unequivocally

It is easy to prove that the other three Vedas enshrine the same philosophy There is no place, not even the least, for polytheism in the Upanishads, even according to the plain admission of Western savants

The Ramayana, the Mahabharata, Harivamsha, Bhagavata and other Puranas emphasise the monotheistic philosophy in season and out of season The Gita, "वेदैश्च सर्वैरहमेव वेद्यः" stresses, beyond a shadow of doubt, the same philosophy that परमात्मा Krishna alone is glorified by all the Vedas It is just a literal interpretation of the कठोपनिषत्, "सर्वे वेदा यत्पदमामनन्ति." Sri Sankara explains this in his *Gita Bhasya* thus." "वेदैश्च सर्वैरहमेव परमात्मा वेदितव्यः." Sri Anand Giri, the reputed commentator on Sri Sankara, adds "वेदवेद्यं परब्रह्म भगवतोऽन्यदिति शङ्का वारयति-वेदैरिति" The latter holds along with his master that परब्रह्मन् alone is the thesis of all the and that he is identical with Lord Krishna

Sri Ramanuja's commentary on the particular part of this verse runs as follows:

"वेदैश्च सर्वैरहमेव वेद्यः, अतोऽग्निसूर्यवायुसोमेन्द्रादीनां मदन्तर्यामिकत्वेन
मदात्मकत्वात् तत्प्रतिपादनपरैरपि सर्ववेदैरहमेव वेद्यः,
देवमनुष्यादिशब्दैर्जीवात्मेव। ....इतोऽन्यथा यो वेदार्थं ब्रूते
न स वेद विदित्यभिप्रायः"

Vedanta Desika further adds in his commentary तात्पर्यचन्द्रिका on this भाष्य: "नारायण महोज्ञेयं वचसा वाच्यमुत्तमम् इत्युक्त प्रधानवेद्योऽहमेवेत्यर्थः"

Sri Madhwa has written an independent भाष्य on the ऋग्वेद Where he has proved quite clearly that one Supreme God is hymned throughout all the Vedas under the guise of multifarious names and forms This *idée lumineuse* runs transparently through all the hymns of the Rig Veda. He refers to Mahopanishat as an authority on this point.

"स एवाखिल वेदार्थः सर्वशास्त्रार्थएवच

स एव सर्वशब्दार्थं इत्याहोपनिषत् परा"

He also quotes to substantiate this point .

"सर्वच्छन्दोभिधोह्येव सर्वदेवाभिधोप्यसौ
सर्वलोकाभिधोप्येष तेषांतदुपचारतः"

Sri Madhwa in his ऋग्भाष्य has made out the point that the Vedic seers were monotheists one and all, by giving cross references to the Rig-Veda itself Sri Jayatirtha in his luminous commentary on this ऋग्भाष्य sets forth a *long, concatenated chain of reasons to elucidate this point thus* "Because the Supreme Person happens to be the meaning of ओम् He is denoted by the three व्याहृतिs , since व्याहृतिs are the explanatory words of the three constituents of ओम् , because व्याहृतिs express Him, He is equally conveyed by the गायत्री too, as He is the subject matter of गायत्री, He is the central thesis of पुरुषसूक्त also, since पुरुषसूक्त enshrines Him, all the Vedas envisage Him throughout He says "यतो गायत्र्यर्थस्तास्मात्स हरिरेव पौरुषसूक्ते ईरितः प्रतिपादितः। गायत्र्यर्थत्वात्तस्य । यत. पुरुषसूक्तिर्थो भागवान् तस्मात्स एवायखिल वेदार्थः । पुरुषसूक्तर्थत्वात्तेषाम्. वेदार्थत्वात्स एव सर्वशास्त्रार्थश्च। स्मृतीना श्रुति मूलत्वात्। ततश्च स एव सर्वशब्दार्थः".

Sri Raghavendra Swami in his मन्त्रार्थमञ्जरी writes

"अनुक्रमणिकायामपि एकैव महानात्मा देवता इति
सर्वसूक्ताना परमात्मा देवताकत्वस्य उक्तत्वाच्च."

Sri Madhwa and his followers identify themselves with Harivamsha which unmistakably declares

"वेदे रामायणे चैव पुराणे भारते तथा
आदावन्ते च मध्येच विष्णु सर्वत्र गीयते"

Sri Nimbarka quotes महाभारत in his गीताभाष्य :—

"एतमेके वदन्त्यग्नि मरुतोऽन्ये प्रजापतिम्
इन्द्रमेके परे प्राणमपरे ब्रह्मशाश्वतम्
वासुदेवपरा वेदा: वासुदेवपरा मखाः"

Sri Vallabha in his अणुभाष्य on 'शास्त्रयोनित्वात्' interprets शास्त्र as वेद and says that वेद in general is the source of knowledge about ब्रह्मन् He writes in his गीताभाष्य called तत्त्वदीपिका :

"यतो वेदैश्च सर्वैरहमेव सर्वात्मना वेद्यः।
ब्रह्मवादेऽग्निसोमसूर्यवाय्विन्द्रादीनां मदन्तर्यामित्वेन
मद्रूपत्वात् तत्प्रतिपादनपरोऽपि वेदो मामेवाह सर्वम्।"

Sri Purushottama in his अमृततरङ्गिणी writes

"सर्वैः काण्डद्वयात्मकैः वेदैरहमेव वेद्यः ज्ञेयः।"

नीलकण्ठ in his भारतभावदीप observes "तथाच सर्वैः वेदैः कर्मोपास्तिज्ञान-काण्डात्मकैः अहमेव परमात्मा वेद्यः ज्ञेयः।"

Sri Madhusudana Saraswati says in his गूढार्थदीपिका:

"वेदैश्च सर्वैरिन्द्रादिदेवता प्रकाशकैरपि अहमेव वेद्यः।"

Sri Sankarananda writes in his commentary तात्पर्य बोधिनी:

"सर्ववेदा यत्पदमामनन्ति इतिन्यायेन सर्वर्ग्वेदादिभिः
वेदान्तैर्वेद्य:।"

Sri Sridharaswami in his सुबोधिनी observes

"वेदैश्च सर्वैस्तत्तद्देवतारूपेण ब्रह्मेह वेद्यः।"

Sri Sadananda remarks

"वेदै: सर्वैरपि इन्द्रादिदेवता भासकैरपि ब्रह्मेव
अखिलात्मकत्वात् वेद्यः सर्वेश्वरेश्वरः। "

Sri Dhanapati in his भाष्योत्कर्ष दीपिका writes

"अतः कारणात् सर्ववेंदः कर्मकाण्डादिलक्षणैः
चकारात् स्मृतीतिहास पुराणादिभिश्च ब्रह्मेव
परमात्मा सर्वरूपो वेद्यः।"

Sri Daivajna Pandit in his परमार्थप्रपा writes

"सर्ववेदैः संहिताब्राह्मणारण्यकरूपैरहमेव अतद्व्यावृत्या
ज्ञातव्यो ऽस्मि एवकारेण क्षुद्र देवता व्युदासः

Sri Raghavendra Swami in his विवृति says

"अहमेव परममुख्यवृत्या सर्वैश्च वेदैर्वेद्यः"

Sri Sankara is in his सूत्रभाष्य on शास्त्रयोनित्वात् writes –

"अथवा यथोक्तमृग्वेदादि शास्त्र योनिः कारण प्रमाणमस्य ब्रह्मणो
यथावत्स्वरूपाधिगमे।

Sri Ramanuja in his वेदार्थसंग्रह says वैदिका. शब्दाः
सर्वे परमात्म पर्यन्तान् स्वार्थान् बोधयन्ति। एवमेव परमात्मनः
सर्व शरीरत्वेन सर्वशब्दवाच्यत्वम्। परमात्मनि मुख्यतया वर्तन्ते सर्वे तद्वाचका.
शब्दा:"

Even Sayana who wanted to establish the vast system and procedure of कर्मकाण्ड on a firm basis and who has put ritualistic interpreation on the majority of the Mantras has shown several times how the Mantras can bear the mystic and spiritual meanings also Hundreds of Mantras are given mystric interpretation too He says in his commentary

"सर्ववेदः खलु ब्रह्म प्रयगम्यते।"

'उक्तलक्षणे यस्तु नि ऋगुपलक्षिताः सर्वे साङ्गा वेदाः पर्यवसिता इत्यर्थः।'
'य. योमर्त्यः तत् तादृशं देवादीनां स्वरूपलाभास्पदं कृत्स्न वेदतात्पर्यं प्रतिपाद्य यद्वस्तु न वेद न जानाति सः मर्त्यः ऋचा पूर्वोक्तेन ऋगादिशब्दजालेन किं करिष्यति वेदनसाधनेन वेदेन वेद्यमविदित्वा किं साधयतीत्यर्थः। प्रयोजनाभावात्सर्वस्यापि वेदस्य नैष्फल्यादिति भावः।'

So it is far from correct to say that Shri Sayana was not aware that the Rig Vedic Mantras were capable of being interpreted mystically and spiritually For some reasons best known to himself, he addressed himself to his main task of putting liturgical interpretation on the majority of the Mantras.

Max Muller says in his work "*Six Systems of Indian Philosophy*" "What-

ever is the age when the collections of *Rig-Veda Samhita* were finished, it was before that age that the conviction had been formed that there is but One, One being neither male nor female, a being raised high above all conditions and limitations of personality In fact, the *Vedic* poets have arrived at a conception of the Godhead, which even at present, is beyond the reach of many who call themselves Christians"

Deep Spiritual meaning of Vedic Hymns.

As has already been explained in the "Introduction", the Vedic hymns embody threefold meaning. For illustration, the deep spiritual meaning contained in Rig-Veda Mantra IV-58-3, the apparent meaning of which is given at the appropriate place in this book, is as follows.

चत्वारि शृङ्गा त्रयो अस्य पादा द्वेशीर्षे सप्तहस्तासो अस्य ।
त्रिधा बद्धो वृषभो रोरवीति महो देवो मर्त्याँ आविवेश ॥

The four horns referred to here are the four Vedas, the three feet are the mind, the intellect and the sense-group, the two heads are the two ways of thinking, the seven hands are the five sensible objects, the mundane pleasure which we derive from them and the supramundane happiness arising from the right knowledge of God, the supreme reality. शृङ्ग is a mark that leads to the knowledge of something that possesses the mark. The four Vedas are called the शृङ्गs of God in so far as they lead to the knowledge of God. Man stands firm by means of his feet. God firmly stays in us if we try to settle Him in the mind, intellect and the heart. The idea of Godhead remains unshaken if it is propped up by all the three, mind head and heart—together 'He has two heads' would mean 'He has two ways of thinking'— two frames of mind. He is most benign towards the good and ruthless towards the wicked.

By means of hands we are able to catch things and confine animals within certain places. Paramatma, by means of five sensible objects, the mundane pleasures and supramundane happiness, takes us captive. Such God transcedent as He is, allows Himself to be captured by कर्म, ज्ञान, and भक्ति i.e. right action, right knowledge, and right devotion. By virtue of the three great yogas God so vividly installs Himself in the heart of human beings that it appears that He loudly proclaims his presence to us.

The following extracts from Max Muller's famous book *India What can it teach us?* which reveal to any one the richness of India's natural resources and the choicest gifts of head and heart of its people would constitute a fitting conclusion to this treatise.

"If I were to look over the whole world to find out the country most richly endowed with all the wealth, power, and beauty that nature can bestow—in some parts a very paradise on earth—I should point to India. If I were asked

under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life, and has found solutions of some of them which well deserve the attention of even of those who have studied Plato and Kant—I should point to India. And if I were to ask myself from what literature we, here in Europe, we, who have been nurtured almost exclusively on the thoughts of Greeks and Romans, and of one Semitic race, the Jewish, may draw that corrective which is most wanted in order to make our inner life more perfect, more comprehensive, more universal, *in fact more truly human, a life, not for this life only, but a transfigured* and eternal life—again I should point to India"

"If you think that I exaggerate, let me read you in conclusion what one of the greatest philosophical critics and certainly not a man given to admiring the thoughts of others—says of the Vedanta, and more particularly of the Upanishads. Schopenhauer writes

"In the whole world there is no study so beneficial and so elevating as that of the Upanishads It has been the solace of my life—it will be the solace of my death."

"I feel convinced that, placed as we are here in this life, we have lessons to learn from the *Veda*, quite as important as the lessons we learn at school from Homer and Virgil, and lessons from the Vedant quite as instructive as the systems of Plato or Spinoza"

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वर्णानुक्रम सूची